

THE TEACHING CHURCH: A GUIDE FOR PROPHETIC
TRANSFORMATION

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A DEMONSTRATION PROJECT

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ABSTRACT

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The thesis of this project is that Christian education is the continuing praxis of evoking the church's growth as a liberating community and encouraging the development of its critical consciousness. It is the deliberate and sustained effort to communicate the gospel so that persons can accept or reject transformation in the image of Jesus Christ. The traditional role of teacher as information-giver has been replaced by a new role as fellow learner, enabler, climate-setter and facilitator. The task of the Christian educator has been characterized in the past by "doing" and perhaps the future can be met with less fear and apprehension by "being."

This project describes how one African-American congregation, Canaan Baptist Church of Christ of Central Harlem (New York City), accepted and implemented the challenge to provide the educational undergirding for missions through a well-organized Church School Workers staff ministry model for the 21st Century African-American church. I provide a curriculum that helps teachers to utilize biblical insights to organize, plan, and implement programs that aid in the transformation of youth and the realization of God given potential.

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TABLE OF CONTENTS

| | |
|---|----|
| INTRODUCTION | 1 |
| Challenge Statement | 7 |
| CHAPTER 1 | |
| INTRODUCTION TO THE SETTING..... | 8 |
| History: Canaan Baptist Church of Christ | 8 |
| Community Politics | 9 |
| The Historical Connection: Roots—the Beginning | 11 |
| The Church in Context..... | 14 |
| Social Activism: Out-Reach Ministry..... | 18 |
| Christian Education..... | 20 |
| The Church in Crisis | 24 |
| CHAPTER 2 | |
| CHURCH SCHOOL: PROBLEM ANALYSIS | 27 |
| Site Team Response | 33 |
| CHAPTER 3 | |
| <i>EKKLESIA</i> : THE TEACHING CHURCH | 37 |
| Foundations: Christian Education..... | 39 |
| Historical Context: The African American Church | 41 |
| Religious Instruction: Sunday school | 41 |
| Pastoral Authority: A Case of Power..... | 43 |
| CHAPTER 4 | |
| <i>KERYGMA</i> : A LEARNING COMMUNITY..... | 47 |
| Theological Perspectives | 48 |
| Biblical Perspective | 50 |
| Social, Economic, and Political Perspective | 53 |
| CHAPTER 5 | |
| <i>DIDACHE</i> : PROPHETIC TEACHING..... | 55 |
| Biblical Foundation: Teacher Preparation | 62 |
| Training and Equipping | 63 |
| CHAPTER 6 | |
| NARRATIVE: PROJECT IMPLEMENTATION..... | 66 |
| Goal One—Awareness Publicity Campaign..... | 66 |
| Benchmarking through Interdenominational Sharing..... | 68 |
| Goal Two—Recruitment and Teacher Training | 71 |
| Teacher Training Workshop: Qualities of Effective Teachers | 73 |
| Workshop: Creating Learning Environments that Support all Learners..... | 77 |
| Goal Three—Institutional Evolution | 79 |
| Evaluation | 80 |

| | |
|--|-----|
| Assessment..... | 80 |
| Reflection | 86 |
| CHAPTER 7 | |
| MINISTERIAL COMPETENCY | 88 |
| Personal Evaluation | 90 |
| Site Team Competency Evaluation..... | 98 |
| Religious Educator | 98 |
| Administrator | 101 |
| Ecumenicalism | 104 |
| EPILOGUE | |
| A THEOLOGY OF PROPHETIC TRANSFORMATION | 107 |
| APPENDICES | |
| Appendix A The Teaching Church: A Guide to Prophetic Transformation | 22 |
| Appendix B Teacher's Litany of Praise and Thanksgiving | 111 |
| Appendix C The Center for World Christianity..... | 113 |
| Appendix D The Power of Stories: Living into God's Reign..... | 115 |
| Appendix E Riverside Church: Youth Ministry Description..... | 125 |
| Appendix F Crenshaw Christian Center-East: Are You Interested in Teaching ... | 146 |
| Appendix G Canaan Accountability, Communication and Service..... | 148 |
| Appendix H Recruiting New Teachers | 152 |
| Appendix I Creating Learning Environments That Support All Learners..... | 154 |
| Appendix J Qualities of Effective Teachers September 6, 2008 Session One | 161 |
| Appendix K Qualities of Effective Teachers September 13, 2008 Session Two ... | 175 |
| Appendix L Day-long Workshop for Educators | 189 |
| Appendix M PowerPoint: Creating the Environment to Promote Learning | 223 |
| Appendix N Celebration Event Program | 223 |
| Appendix O Evaluation/Assessment Process and Resources | 227 |
| Bibliography | 245 |

Introduction

Every community that wants to last beyond a single generation must concern itself with education. Education has to do with the maintenance of a community through the generations. This maintenance must assure enough continuity of vision, value, and perception so that the community sustains its self-identity. At the same time, such maintenance must assure enough freedom and novelty so that the community can survive in and be pertinent to new circumstances. Thus education must attend both to process of continuity and discontinuity in order to avoid fossilizing into irrelevance on the one hand, and relativizing into disappearance on the other. Walter Breuggemann¹

We are a preaching-oriented people, who display a marked lack of support for serious Bible study, workshops, seminars and general training in spiritual and liberation development...Christian education is one of the church's most enduring weapons against evil, ignorance, and injustice. James H. Harris²

Today, in the majority of Protestant congregations, Christian education through “Church School,” is often out-of-touch with the needs of its people, and has become a tired enterprise in need of transformation. The emergence of Generation Xers, the hip-hop culture, an aging congregation, and the continuous ills of society have alienated our youth from the Church. The church is being called on to equip the laity with a variety of

¹Walter Brueggemann, *The Creative Word: Canon as a Model for Biblical Education* (Philadelphia: Fortress Press, 1982), 1.

²James H. Harris, *Pastoral Theology: A Black Church Perspective* (Minneapolis, Minnesota: Fortress Press, 1991), 101-103.

tools to transform society. The church, without a solid theological framework, cannot become the instrument of God's grace, as our motivations and values—an essential element—is to God's transforming grace. Therefore, we must recognize the complexity and interrelatedness of all life's experience, because we are community.

Ultimately, the church cannot escape the responsibility for redemptive activity in the face of life's ever-changing circumstances. Christian faith praxis must be relevant within the cultural context and maintain theological coherence, biblical integrity and theoretical consistency.

The problems we face in most churches are relational—how we relate to the “other”—as well as the quality of personal and pastoral leadership. The challenge is to see that in our interaction with others, the use of power moves away from dominating others through exploitation and manipulation, and moves toward liberating them through the proper use of that power. The Church and “our epistemology is an epistemology from the broken body, a broken body longing for healing and wholeness.”³ All of us can become wounded healers for the sake of the Kingdom. Manfred Halpern states that

Wholeness of being...involves developing a theoretical and practical ability to discover and respond to the deepest source of our being and to the choices we have with respect to ultimate meaning and purpose of life--ultimate in the sense of the deepest ground we can find now for what we are, and what we are thinking and doing here and now --not in some distant or transcendent future.⁴

³Chung Hyun Kyung, *Struggle to be the Sun Again, Introducing Asian Women's Theology* (New York: Orbis Books, 1990), 39.

⁴Manfred Halpern, “Transformation: Its Theory and Practice in Personal, Political, Historical and Sacred Being,” (Handout presented at New York Theological Seminary, New York, New York, July 9-11, 2007).

What are the implications for the church and its mission from the triune God in the Twenty-First Century? The triune God's sovereign plan (*Missio Dei*) is redemption for the world. The Church exists to continue the mission of Jesus Christ and advance God's Kingdom, both at present and yet to come through the Holy Spirit. The church in every generation must examine its teachings and its practices to determine their impact upon the marginal, the weak, and the oppressed. The congregation should be taught liberation theology and discernment of the "good news" of the gospel and the move God has made to earth where the Torah is given. The Church is the persistent presence of the incarnate Word in time and space, and continues the symbolic function of the *Logos* in the world. Walter Brueggemann states,

The church will not have power to act or believe until it recovers its tradition of faith and permits that tradition to be the primal way out of enculturation. This is not a cry for traditionalism but rather a judgment that the church has no business more pressing than the re-appropriation of its memory in its full power and authenticity.⁵

The task of prophetic voices in ministry is to bring the claims of tradition and the situation of enculturation into effective communication by nurturing, nourishing, and evoking a consciousness of, and an alternative to, the perception of the dominant culture. As prophetic voices, we are called to be children of tradition—ones who take it seriously in the shaping of their own field of perception, system of language, and practice of ministry; who are so at home in that memory that the points of contact and incongruity with the situation of the church in culture can be discerned and articulated with proper urgency. The church and its leadership must consider the relationship of hermeneutics,

⁵Walter Brueggemann, *The Prophetic Imagination* (Minneapolis, Minnesota: Fortress Press, 2001), 2.

ideology, and critical thinking, as a crucial practice that requires a continual attitude of doubt for determining the biblical text message. The church, to be faithful, must be formed and ordered from the inside of its experiences and confession, and not borrow from sources external to its own life.

The church, particularly Canaan Baptist Church of Christ, must be intentional in its efforts to correctly interpret and teach the Word, and not become a stumbling block for those persons who need healing. Society, on the other hand, must recognize that we, men and women, need to work together in order to build a better community. It takes all of us working together to affect true change.

The church must seek alternative ways to meet the needs of the people because often, doctrines or practices that are life giving in one situation are destructive in another. It is incumbent upon the church to be continually alert to its negative and positive power and influence. God is calling into being a Church that can openly confess its frail humanity and know the forgiving and the empowering graces of Christ. Honesty leads to confession, and confession leads to change. The aim of God in history is the creation of an all-inclusive community of loving persons with God as the sustainer. We are fallible human beings and there are times when, despite our best efforts, our own prejudices and fears keep us from a Spirit-led unity. We see things from a different context.

Prophetic imagination requires the church to cultivate a fresh articulation of God; and to participate in the preparation of all creation for the coming of the new community of justice, freedom, and peace in partnership with the triune God. The prophetic voice

should strive for what Paul Ricoeur recognizes as the need for “openness”⁶ (the willingness to suspect, willingness to listen, vow of rigor, vow of obedience) and approach the text critically and suspiciously in order that the message of the Gospel (Good News) and our teaching and preachment may truly be heard, so that our own prejudices and certainties do not mask the truth of God’s Word. The Church is the persistent presence of the incarnate Word in time and space and continues the symbolic function of the *Logos* in the world. Our voice should not be fixed and absolute, but always evolving in dialogue or language with the world beyond itself. As a faith community we can no longer show indifference to what is occurring in community and world if we stand for justice. We must reclaim the vision of Jesus Christ in and outside the Church through vocation by seeking the fundamentally new and better—taking a risk of faith because everything is at stake.

The purpose of this demonstration project on “The Teaching Church” was to effect transformation in the lives of the Canaan Saturday Church School ministry staff under the auspices of the Christian Education Commission or Board of Christian Education. My expectations for the project is to accomplish the following:

Increase pedagogical practices and enhance skills

Improve attitudes

Change behavior

Provide practical guidelines for ministers and Christian Educators

⁶Paul Ricoeur, *Freud and Philosophy: An Essay on Interpretation* (New Haven: Yale University Press, 1970), 27.

These changes in Christian Education in the Canaan Church School ministry enabled the teachers to realize that God calls all of us to be active and effective participants in the world. The primary responsibility of every Christian and the Church is to participate in the Great Commission: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” (Matthew 28:19-20).

Challenge Statement

Canaan Baptist Church of Christ located in Central Harlem, New York, has, from its inception, realized that Christian Education provides the educational undergirding for missions. The current program is fragmented and needs a curriculum that helps teachers to utilize biblical insights to organize, plan, and implement programs that aid in the transformation of our youth, and the realization of their God-given potential. I will facilitate the implementation of a revitalized, effective, well-organized Church School Workers staff ministry model.

Chapter 1

Introduction to the Setting

History: Canaan Baptist Church of Christ

Ye are the salt of the earth... (Matthew 5:13)

Canaan Baptist Church of Christ is geographically located in Central Harlem—a neighborhood in New York City, Community District Ten, Borough of Manhattan—historically known as the political center of urban black culture and business. This community stretches from Central Park North to the Harlem River and from Fifth Avenue to St. Nicholas Avenue. It has one of the largest populations of both native black, and first and second-generation immigrants from the Caribbean and sub-Saharan Africa.

One of the largest and most socially conscious African-American churches in New York City, Canaan Baptist Church of Christ is a unique family-oriented congregation and is housed in the former Loews 116th Street movie theater—with a seating capacity of 1,850 before it was converted to a worship center. Today, over 1200 families from New Jersey, Connecticut, Westchester, and the five boroughs of New York, make up the discipleship of Canaan Baptist Church of Christ.

Demographically the membership of Canaan Baptist Church of Christ is predominately composed of people of the African Diaspora, largely native African-Americans and descendants of Caribbean immigrants. The members are a combination of the poor, working and middle-class men and women from single and two-parent

households. The majority of members has a high school diploma or hold college degrees. Few of the parishioners live in the Central Harlem neighborhood where the church is located. Canaan is primarily a church of commuters from all over the metropolitan area and tri-state area.

Historically, the teaching programs under the Christian Education Commission consisted of the Baptist Training Union, the Robert Francis Learning Center, Adult Literacy, Church School, New Disciples Club, the Canaan Bible Institute, and Saturday Adult Bible Study class. The mission of the Christian Education Commission, therefore, was to provide oversight and guidance for all teaching organizations and to develop, monitor, and evaluate curriculum to ensure that these groups are in line with the overall purpose of the Church, including implementation of new programs.

Community Politics

Central Harlem is a neighborhood composed of four historic districts, numerous townhouses and many beautiful churches. In the early 1970's the surrounding community in which the church is positioned, experienced severe housing deterioration, crime, and drug trafficking. The federal government at that time adjudged the area the most depressed community in the nation. However, the city government has since developed programs—in partnership with non-profit organizations such as the Harlem Congregations for Community Improvement and Abyssinian Development Corporation—to ensure that the development of the Central Harlem community includes

middle-income households that will in turn provide the economic base for new business.⁷

“Central Harlem is ranked the poorest neighborhoods in all of New York City, with over a third of residents living in poverty and a median household income that is nearly half of that in the United States.”⁸

The demographics in the surrounding neighborhood have changed tremendously over the past five years. Historically known for its high crime rate, poverty, and uninhabitable and boarded-up five-story and six-story apartment buildings and storefronts, Central Harlem is experiencing a social and economic renaissance with the rebuilding of the surrounding neighborhood. For example, at the corner of 116th and Malcolm X Boulevard (Lenox Avenue) along the north side of the block, the newly built Renaissance Plaza apartment complex provides residents with home-ownership. On the same block are businesses such as a Rite Aid Drug store, Carver Federal Savings Bank, Met Foods supermarket, Pet Land Discounts, and a women’s clothing store called Ashley Stewart. On the south side of 116th and Malcolm X Boulevard are two new banks—Bank of America and Wachovia, that provide economic stability.

Block by block once dilapidated and abandoned buildings are being renovated or replaced by the Harlem Congregations for Community Improvement Inc., creating new livable and affordable housing for low and moderate-income residents. No doubt, increases in rent and property taxes can force the dispersal of this Central Harlem

⁷C.J. Hughes, “A Neighborhood Worth the Big-Ticket Investment,” *New York Times*, 5 August 2007, <http://www.nytimes.com/2007/08/05/realestate/05livi.html>, (accessed 03 October 2007.)

⁸“Demographics: Who are the residents of Central Harlem compared to New York City and the United States,” <http://www.healthyharlem.org/pdfs/statistics/demographics.pdf>; (accessed 28 January 2008.)

community, whose residents and long-established businesses find that they can no longer afford the rent in their neighborhoods. On the other hand, affordable housing can have a positive impact on our church that may result in increased membership and economic resources to serve the community, as well as the Church School. They are the houses that faith built.

With crime and burglary down in Central Harlem, urban gentrification threatens to leave behind thousands of Harlem's poorest, who may relocate to other boroughs like Brooklyn. Gentrification or economic redevelopment changes the city's demographics, and possibly more than any other neighborhood, Harlem's new residents are strikingly diverse: straight and gay, black and white, Asian and European. According to the 2000 U. S. Census, "the population of Central Harlem was 107,109, up 7.6% from the 1990 census and composed of: 77.3% Black (-5% decrease); 2% white (+44.9% increase); 0.9% Asian (+145.5% increase); and 16.8% Hispanic (+79.2% increase)."⁹

The Historical Connection: Roots—the Beginning

Over seventy-five years ago, in early May 1932, forty baptized believers had a dream of building a new church "with a warm welcome to all." After excusing themselves from the fellowship of the Mt. Moriah Baptist Church, this small group, known as the Israelite Mission under the influence of the Holy Spirit, set out to make their dream a reality. They came together and met from house to house for nearly two years with obedience to the biblical injunction "where two or three are gathered in my

⁹Manhattan CD 10 Profile, <http://www.nyc.gov/html/dcp/pdf/lucds/mn10profile.pdf>; (accessed 28 January 2008.)

name, there am I in the midst of them,” until they finally found space over an undertaker’s parlor at 89 West 134th Street in Harlem. This was where Canaan Baptist Church of Christ was formally organized.

Strong leadership was needed for the growth of the church—thus the faithful proceeded to look for a pastor. The search ended in September 1932 with a “calling” of the Reverend W.M. Middleton of Philadelphia as a senior pastor. He shepherded the slowly growing congregation until his resignation in April 1934. A young stranger, who attended the weekly prayer service one evening, was asked to say a few words. Those words were spoken by Reverend Edward Melvin Moore and inspired the deacons to ask him to serve as interim pastor for six months. In September 1934 the “call” was extended to the Reverend Edward M. Moore and he became the second pastor of Canaan.

In less than eighteen months, Pastor Moore led the congregation from the second-story space to a more commodious location at 23-25 West 118th Street, previously a synagogue. The Canaan faithful felt that in the person of Reverend Moore they had selected a leader, preacher, and church builder who lived the sermons he preached. Their hopes were realized and their prayers answered. For nearly thirty-two years, during which time the church grew both spiritually and physically, Reverend Moore proved to be a true man of faith. He organized many activities to meet the spiritual needs of the entire congregation including Sunday school that was renamed Church School.

By the late 1950’s the membership and activities had outgrown the church home and the congregation needed to move again. Soon land was purchased at 141st street and St. Nicholas Avenue. Plans were made to build a new and larger place of worship. After over \$20,000 had been spent on the project, it was discovered that sub-soil conditions at

the site made it impossible to build a church on the land. This unexpected setback was too much for some of the faithful. Some let go of their dream and drifted away from Canaan. Those who kept the faith were ready when Reverend Moore found a new church site at the old Loews Theatre at 132 West 116th Street. Despite misgivings on the part of some of the membership, the Official Board agreed to a \$210,000 purchase price and a renovation contract for \$250,000. Less than a year after the move to Canaan's new home, Pastor Moore died suddenly.

The Official Board, under the leadership of Deacon Elmo Copper moved swiftly to meet the crisis. The Reverend Dr. Wyatt Tee Walker, who had recently served as a preaching assistant to the legendary Adam Clayton Powell, Jr., of the Abyssinian Baptist Church, was asked to serve as interim minister for six months. Shortly thereafter, on September 4, 1967, the church extended the "call" to Pastor Walker, who became our third pastor, where he pastored for thirty-seven years.

Over time, Pastor Walker developed ministries that revealed that Canaan was made up of faith-families committed to Jesus Christ and willing to demonstrate that commitment by consecrating their financial resources to the tithing principle. The majority of Canaan's members have committed their life to the biblical principle of tithing by giving faithfully of their time, gifts, and talents to carry out the mission of the ministry of Canaan towards building-up the Kingdom of God. The scriptural reference Malachi 3:10 states,

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, said the Lord of hosts. If I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.

This biblical principle of tithing has been the foundation of one of Canaan's most exemplary programs instituted by Pastor Walker. His vision was the development of ministries that speak to the everyday concerns of the community and a congregation that is 'biblically literate,' or familiar with the scriptures.

The Church in Context

So we, being many are one body in Christ and everyone members one of another...(Romans 12:5)

The Canaan Baptist Church of Christ exists as a New Testament church with the traditional values of the African-American Free Church. New Testament means, it is a church that looks to the inspired Word of God for its doctrines and governing principles, and lives out the life of our Lord through its members who make up the body of Christ. The Church follows the practice of its Baptist heritage by imitating the model of Jesus Christ by immersing in water baptism. It is the ceremony in which a believer is publicly initiated into the body of Christ as a demonstration of one's faith in God. Everyone is led to understand that baptism in itself will not and is not the means of salvation, but is only an outward sign of an inward grace that has already taken place in the members' heart and life. The only scriptural way a regenerate person on profession of their faith is baptized is by immersion in the Trinity that is in the name of the Father, and of the Son, and of the Holy Spirit.

Members coming to Canaan from a non-immersionist church, such as Catholics, are expected to assume Canaan's form of baptism to secure full privileges as a member of the faith family. Occasionally, there are instances where the Church will respect the request for re-baptism from individuals wishing to make a fresh commitment to Jesus

Christ. Consultation with the Pastor is a requirement for re-baptism. In the book, *A Baptist Church Manual*, J. Newton Brown states for the Declaration of Faith XIV:

We believe that Christian Baptism is the immersion in water of a believer into the name of the Father, and Son, and Holy Ghost to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effect in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation; and to the Lord's Supper; in which the members of the church, by the sacred use of bread and wine are to commemorate together the dying love of Christ; proceeded always by solemn self-examination.¹⁰

Prior to baptism, wholly new or restored members must attend Disciples Training classes after the personal commitment called Decision Sunday is made. Make-up class arrangements can be made where there are work conflicts, personal emergency or health reasons. Upon completion of the four classes, new members and restored members are contacted by the Discipleship secretary (Decision Committee and/or the Commission on Evangelism) and given the details of date, time and place for service of baptism. The instructions for baptism are given as a part of the Discipleship training. Baptism service is generally administered on the last Sunday of every month where the Right Hand of Fellowship is extended as the ceremony marking bona fide discipleship. The Church Polity booklet, Article II, Section 1 Membership and Dismission of Members states:

Any person confessing their faith in Jesus Christ, as Savior and Lord, giving evidence of regeneration, and adopting the view of faith and practice held by this Church, may, after baptism by immersion, be received into the fellowship. Members of other Christian churches who have received scriptural baptism, by immersion, and who adopt the faith and practice of this Church may be received by letters of recommendations and dismission from their respective churches. Members

¹⁰J. Newton Brown, *A Baptist Church Manual* (Valley Forge, Pennsylvania: Judson Press, 1990),

of non-immersionist churches may be received on the basis of their Christian experience following submission to baptism by immersion.¹¹

As a traditional Baptist congregation, the government that Canaan practices is categorized as congregational style government. This style of governance is determined and regulated by the Church Polity document upon which the entire congregation gave its assent unanimously. This was the result of combining the congregations' records from its inception and codifying in categories the actions of the Church across the years of its existence. Since its adoption in 1935, the Church Polity has undergone two revisions, namely, the requirement of tithing as the certification of bona fide discipleship and the parallel requirement that all leaders must tithe. The Church Polity Article 3, Section 2 states:

All Church officers, except the Pastor and present Chairman of the Board, shall be elected at Annual meeting by simple majority of the members present. All officers shall be elected by December 31st and installed no later than January of the New Year. Eligibility to hold office in the Church or office in any organization depends on commitment to the tithing principle.¹²

The Senior Pastor serves as the chief executive officer of the institution and is responsible to the Congregation through the Joint Board of Deacons and Trustees, which in turn is answerable to the Church. The Board acts in lieu of congregational meetings; however, the congregation must ratify all actions during semi-annual church-wide meetings.

¹¹Canaan Resource Center, *Canaan Baptist Church of Christ: Church Polity*. (New York: Canaan Resource Center, 1991), 2.

¹²Canaan Resource Center, 5.

The Board of Deacons serves the congregation at large through parish organizations and is responsible for the spiritual welfare of their assigned parish members via personal contact, visitation, and oversight of the general welfare, spiritual as well as physical needs of every member. In addition, the assigned Deacon and Deaconess are responsible for administering Holy Communion to those members who are hospitalized or in extended care facilities and to those members who are shut-ins at home upon notice.

The Board of Trustees, the fiscal agents of the church, is responsible for the receipt, tabulation and distribution of all funds of the church. They also compose the annual budget report of the church.

Essentially the congregation is the final authority in all matters and functions independently from other Baptist churches. The local church is responsible to the Lord, who is the Head. All members are bound by the will of the congregation. At the same time, the Pastor and the Official Board are charged with the responsibility to implement the policy and decisions in the Church polity document, the rules of governance. Thus, pastoral leadership and the willingness of the congregation to submit to pastoral authority has been the driving force in shaping the ministry, mission and spirituality of Canaan.

The ministry of Canaan Baptist Church encompasses a variety of things such as worship, preaching, teaching, administering programs, and prophetic witness. The mission of the church has been to make disciples for the Lord Jesus Christ as commanded in the Great Commission. Thus, the church has a ministry of word, sacrament, and order; and the fundamental mission as *marturia*, *diakonia*, *kerygma*, and *koinonia* (witness, service, proclamation, and community). As a community of faith we are called to participate in God's universal plan (*Missio Dei*) of love, justice, and mercy.

On Sunday the church conducts a simple worship liturgy emphasizing a Holy God with hymns, prayer, giving of tithes and offerings, message of scripture, and preaching of the Word, followed by the invitation to discipleship and the benediction. The awesome presence of God causes God's servants to recognize the worthiness of God to be praised and respond with a commitment to serve: "Here I am, O Lord, send me" (Isaiah 6:1-8). In this respect, the purpose and design or order of Canaan's worship experience and liturgy is to glorify God. The combination of good music and powerful preaching makes the liturgy intellectually challenging as well as emotionally satisfying. The worship services are intentionally spirited and full of the vitality that is traditional to the Black religious experience.

The Music Ministry of Canaan, perhaps more than any other aspect of worship, has become a symbol of their cultural, theological and personal diversity. The music is broad and intentional, and the Church Polity decrees that it is the will of the congregation that the imprint of the music of African-American religious experience be preserved in perpetuity in the music ministry of the Church. Therefore the various choirs along with the music department provide music that ranges from Handel and Bach to Dorsey and James Cleveland.

Social Activism: Out-Reach Ministry

Canaan Baptist Church of Christ under the leadership of Pastor Walker has participated significantly in several housing developments that are currently up and occupied—Canaan House, 118th Street and Fifth Avenue, 146 units for modest income families; Canaan Towers, 115th Street and Lenox Avenue, 161 units of Section 8 for low income; E.M. Moore Housing for the Elderly, 116th Street adjacent to the church, 88

units; and Wyatt Tee Walker House, 118th Street and 8th Avenue, 88 units. The Wyatt Tee Walker Home for Seniors, a housing development, is a permanent monument for the man who has almost single-handedly revitalized the Central Harlem community. The block on 116th Street was renamed Wyatt Tee Walker Boulevard.

Through its ministries the church provides support to its membership—spiritually, socially, culturally, educationally, economically, and politically. It has a variety of social service programs that demonstrate its commitment to improve daily living. In its outreach ministry, the congregation remains intentional and aggressive in the fulfillment of Luke 4:18-19:

The Spirit of the Lord is upon me; because he hath appointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

The program that best represents the strength of its congregation is the Canaan Counseling Service, founded in 1978 to assist the Pastor in counseling parishioners who required the assistance of trained mental health workers, educators and community workers. This ministry of help is composed of Canaan members with various skills, willing to use their professional training in the interest and well being of the Canaan family.

After morning church services several times a month, this dedicated, caring group of certified helping professionals are “in session” for any anxiety one may have. The most deeply appreciated service provided by the Counseling Service is a much-needed free monthly blood pressure screening service that constructively addresses hypertension, one of the most perilous health problems plaguing Black people. The mission of the

Counseling Service embraces Proverbs 11:14 that states, “Where there is no counsel, the people fall: but in the multitude of counselors there is safety.”

Once a month, Canaan Sick and Shut-In Ministry transports disabled persons to Sunday morning Worship services. Space is made available at the back of the sanctuary for every wheelchair-bound member. The Social Action Commission (SAC), a non-partisan, issue-oriented organization, is an effective advocacy group providing a voice for those individuals not organized to speak for them. They function as a special project committee and have adopted the motto: “We lead by serving.”

The Share Program—renamed the “Feast Delivers” Distribution Partners project—under the auspices of the Social Action Commission, provide the community with quality foods at wholesale prices for people on a fixed-income and the homeless. This food distribution program takes place on a monthly basis. Also under the umbrella of SAC, is the H.I.V. Ministry that acts as a support group for H.I.V. infected persons and their families.

The Prison Ministry, an outreach ministry program, visits New York State correctional facilities, ministering to and encouraging the inmates, giving them the opportunity to interact with those who care. Over the past several years, the Prison Ministry has collected toys and clothing to donate to the children of Project Green Hope and Angel Tree. The ages of the children are from newborn to seventeen years old.

Christian Education

And He gave...teachers for the perfecting of the saints for the work of the ministry for the edifying of the body of Christ ... That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine. (Ephesians 4:12)

In 1986, Pastor Walker launched the first “Church School Workers Teaching Conference” that provided rigorous mandatory training for all persons teaching in the Church School. Under Pastor Walker’s tutelage, Biblical instructions were given to highly motivated teachers, who imparted their knowledge to the young people, with an increased usage of biblical maps and visual aids. As a result, the Church School Workers ministry grew from a staff of six to a staff of twenty-five members—including educators, Bible scholars and students. Pastor Walker was actively involved in the curriculum of the educational ministry.

Shortly thereafter, the Canaan Bible Institute, affiliated with the School of Theology at Virginia Union University, was organized to provide an opportunity for the church members and other enrollees to earn Continuing Educational Units (CEU). This organization served as an incubator for developing qualified and credentialed Bible instructors within the congregation. This ministry annually sponsored a one-week intensive bible study program, along with weekly Saturday Bible study classes taught by Pastor Walker that was open to the entire congregation and community. Lectures were occasionally given by outside scholars to expose the church members and community to contemporary academic thought with emphasis on the African American presence in the Bible.

Initially, the ministerial staff was charged with the responsibility of providing monthly instructional training of the Church School Workers staff. Training was held on the fourth Saturday of each month in the Byrd-Mincy Lounge located in Founder’s Hall for those persons wishing to volunteer teaching Church School. The main focus was on the Bible and teacher resources such as Urban Ministries Inc. Trained educators,

members of the deaconate and laity, were subsequently allowed to train other teachers during the monthly Bible training sessions. In addition, some teachers voluntarily took advantage of the monthly training classes given by the New York State Progressive National Baptist Congress of Christian Education at Bethany Baptist Church, Brooklyn, New York, as well as the classes given annually by the parent body of the Progressive National Baptist Convention, Inc. during their convention.

Reverend Walker, to increase youth participation and spark youth interest in the Church School from within the church and the community, divided the Canaan Church School into two separate divisions, namely Adult Bible Study held on Sunday mornings, and Church School held on Saturdays for the youth between ages three to eighteen. He also organized the children's choir, thereby making Saturday Church School attendance a prerequisite for all choir members. As a result, attendance rose dramatically to approximately 150 - 160 young people. Subsequently, Saturday classes held in Founders Hall allowed the teachers more time to focus on the youth and their activities. The Christian Education Commission was appointed to act as a clearinghouse for teaching programs to be implemented in the Church, as well as develop, monitor and evaluate curriculum for all teaching programs. The Christian Education Commission's overall responsibility was to ensure that all ministries were in line with the purpose and mission of the Church.

In the Canaan tradition, the Saturday Church School provides a religious educational experience for all children seeking to learn the Word of God in a setting conducive to learning and understanding the written Word of God, and apply its practical application to their daily lives through the anointing and leading of the Holy Spirit. As a

family oriented congregation, the goal for Saturday Church School is three-fold—to spiritually, culturally and socially educate its children. The educational experience the church hopes to provide is intended to accentuate or supplement the Christian learning provided in each child’s home.

Spiritually: We instruct children on the things of God with moral and social values that will become a part of their daily lives, leading them to accept Jesus Christ as their Lord and personal Savior, and ultimately to become a dedicated and productive Disciple.

Culturally: To provide awareness of the elements of their Afro-centric Christian Faith and instill in them pride in their African ancestry.

Socially: Bring to them an awareness of the need to love and reach out with the love of God to others.

At each stage of development, the Saturday Church School staff expects each person to be a Christian example to those around them. The characteristics of our Afro-Centric faith are:

Bible-Centered: It was the Bible that provided the raw material from which the New World Africans fashioned their faith in Jesus Christ in the cauldron of the southern slave experience.

Jesus-Centered: The entire fabric of our religious expression, whether preaching, praying or singing, reveals a pronounced emphasis on the field preacher from Galilee.

Hope/Faith-Centered: The mystique of an innate existential faith or sense of hope and trust. At the center of our religious practices was the hope/faith constant that remains inexplicable even today.

Eschatos-Centered: The eschatological is intertwined with the otherworldly in the Spiritual, “God’s gonna’ destroy this wicked race and raise up a nation that will obey!” We hold to the idea that there is something beyond the span of our morality. Nothing of the so-called real world lasts very long. Only the values of the invisible world endure far beyond the belief sojourn on this side of immortality.

The intent is for the Christian educators or teachers to serve as “change agents” of negative attitudes and encourage the pursuit of our God-given potential. Traditionally the

curriculum used in Saturday Church School is designed to effect change and seek to affirm Blackness as a gift of God; continue to encourage a positive self-identity; promote attitudes of respect for self and others; help all learners utilize biblical insights in trying to organize, plan and implement programs and activities that humanize and aid in the realization of God-given potential; and strengthen knowledge of the Afro-American experience and explore the totality of the Black religious experience.

The children arrive at 9 AM and the curriculum is one hour in Bible study, one hour in Heritage study, and the third hour in Enrichment and or field trips. The Saturday session ends with a hot lunch for all. The schedule parallels that of the public school system with no sessions in July and August. Members who are parents are encouraged, as part of their discipleship commitment, to bring their children to Church School.

The Church School utilizes the Urban Ministries Inc. (UMI) Sunday school curriculum as a resource guide for instruction, the nation's leading African American Christian Publishing Company. They offer church school resources for seven age levels, all of which follow the International Uniform Lesson Series, enabling each age group to study the same Scriptures.

The Church in Crisis

Troubled, but not destroyed (2 Corinthians 4:7-12)

In January 2002—a defining moment in the life and ministry of the Canaan family—our beloved pastor, the Reverend Dr. Wyatt Tee Walker suffered two strokes, followed by another the following January. This man, our pastor, considered invincible and a pillar in the community of Canaan Baptist Church, became incapacitated. As word spread out about his condition the congregation became concerned and frightened about the extent of his illness. Throughout the congregation people expressed their concerns in

many ways—some became angry, while others cried and prayed to God for the pastor’s recovery. The question was who was going to run the church during pastor’s illness, since the church no longer had an assistant pastor. There were approximately nine associates pastors on staff during this time.

Most cardiologists agree that the most important aspect of the treatment and recovery of the stroke patient is the full participation of the patient in his or her physical therapy, speech therapy, occupational therapy and any other treatment necessary to return the patient to good health. God’s grace and mercy will carry us through, and we are thankful to God for extending his life beyond the strokes. The suddenness of Pastor Walker’s illness proved to be challenging for the congregation as a whole and the Walker family through the coming months and years. Despite the conditions, the Canaan congregation stood firm amidst the storm that engulfed her. Pastor Walker retired in October 2004 as Pastor Emeritus and relocated to Chester, Virginia.

Nearly two years in the wilderness without a senior pastor, the members of Canaan Baptist Church of Christ assembled to elect a new pastor. This was an historic moment in the life of the congregation. The congregation was about to embark on an unexpected journey of transformation that would forever effect changes in the life of the congregation’s ministry, mission and spirituality. In November 2005, Canaan elected and “called” its fourth pastor, the Reverend Dr. Thomas D. Johnson, Sr., who is currently serving the congregation.

Pastor Johnson is widely respected and serves the church community in various capacities. His vision for the new millennium and the 21st century is to improve the Canaan legacy and grow as an evangelical witness to the changing landscape of Harlem

by nurturing the spiritual development of Canaan's disciples through fervent worship, inspiring instruction, warm fellowship and a Church that will continue to raise her voice on behalf of the poor and marginalized in society as an advocate for community improvement.

From September 24-30, 2006, under the pastoral leadership of Reverend Johnson, Canaan's first lady, Donna Johnson, in partnership with several community churches and civic organizations, sponsored the first weeklong Central Harlem Health Revival that focused on a variety of health concerns. To kick off the weeklong program, a health walk commenced from the State office Building on 125th Street to the 369th Regiment Armory on Fifth Ave and 143rd Street. Community churches such as Mother AME Zion Church, Memorial Baptist Church, Abyssinian Baptist Church, and the Salvation Army held worship services on various health topics such as diabetes, cancer, substance abuse, HIV/AIDS, domestic violence, asthma, allergies, cardiovascular disease, lung diseases, and stroke.

As a preacher and pastor, Reverend Johnson believes that it is essential for all Christians who want to become a disciple of the Lord Jesus Christ to have a deep knowledge of the Word, as he believes that the Word of God authorizes the Church's prophetic voice and provides the means through which God participates in the affairs of creation. With Reverend Johnson as our new senior pastor, a new vision is cast, and Canaan faces new challenges that call for the reorganization and revitalization of its ministries. The church is on a journey of transformation.

Chapter 2

Church School: Problem Analysis

*Teachers require spiritual lives that embrace suffering and that are in touch with the depths of existence; lives that are marked by moments of silence and solitude, lived in a rhythm between contemplation and action; lives that are self-critical, that pay attention to the deep restlessness of our spirits, and respond to God's call to grow spiritually; and lives that are lived in a community of faith comprised of persons who see the image of God in us even when we deny and distort it.*¹³ John Westerhoff

bell hooks states that “teaching is a performance act”¹⁴ and it requires a love for the subject, a desire to share it, and a basic competency in the subject. Teaching is part of the reproductive processes involving the multiplication and duplication of disciples, as well as a measure of maturity. Paul suggested in Colossians 3:16, “Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom...” In Romans 12:2 Paul admonishes, “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is good and acceptable, and perfect will of God.”

From the beginning, Christian Education at the Canaan Church School, particularly Saturday Church School for the youth, has been the primary way of sharing the faith and passing it on to the next generation. At Canaan Baptist Church of Christ,

¹³John Westerhoff, *Spiritual Life: The Foundation for Preaching and Teaching* (Louisville, Kentucky: Westminster John Knox Press, 1994), 38-39.

¹⁴bell hooks, *Teaching to Transgress: Education as the Practice of Freedom*, (New York: Routledge, 1994), 11.

the education of our youth in a religious environment is very important for the development of Christian character and maturation so necessary in the world today.

Canaan's "dream" (not yet realized) was to become a biblically literate congregation by providing on-going training for its members and enhance Biblical understanding as it relates to contemporary issues, concerns and problems facing people daily.

Christian Education reaches into every aspect of church life and contributes to the spiritual growth of individuals. It is essential to the effectiveness of the church. Through education and training, members are prepared for ministry and the doors for service and evangelism are opened. The purpose of the Saturday Church School ministry for the youth was to develop an understanding and love for the Holy Scriptures, encourage church participation in an enthusiastic way, to present positive role models and enhance the love of Jesus Christ. To that end, teaching (*didache*) makes explicit all that is implicit in the preaching (*kerygma*) which in turn makes for a learning community, the church (*ekklesia*).

Without a senior pastor, the Saturday Church School ministry staff has been in a state of stagnation and fragmentation, unable to increase volunteerism and maintain a curriculum that is relevant since teacher training, teacher commitment and recruitment became unsustainable.

According to Michael J. Anthony, many churches will not maintain regular recruitment and training programs if they do not intentionally adopt a philosophy of recruitment for the entire church. The ten obstacles that impede volunteer recruitment despite public support is:

1. Lack of prayer in the recruiting process;
2. Insecurity of the senior pastor or attitude of the senior pastor;

3. Competition among church staff or the need to work together;
4. Expectations set too low (servant-hood);
5. We're hesitant to ask;
6. Poor choices and misguided priorities;
7. Administrative roadblocks;
8. Church policies;
9. Limited vision of future;
10. People's lack of confidence in themselves.¹⁵

The problem within the Saturday Church School ministry is two-fold. First of all, there are constant internal conflicts and power struggles that cause in-fighting amongst the Church School Superintendents, teachers, and Deans of Youth over Church School Policy and Procedures. These conflicts often resulted in confusion and a lack of communication between the Deans, Church School staff and the Youth Choir Director. Secondly, teacher training has been insufficient and formal internal training was non-existent; thus some teachers have to resort to external assistance and instruction.

The problems that hinder the Church School Workers ministry educational processes are signs of ineffective teacher training that are apparent at two levels: "the presentation level and the strategy/planning level where the presentation level represents actual classroom teaching. The strategy/planning level encompasses the teacher's planning about the content and organization of a lesson."¹⁶ The program at Canaan lacks reinforcement, and thus rewards and incentives are not forthcoming and teacher incentives are non-existent. The current programs and educational methods in fact do not

¹⁵Michael J. Anthony, *Introducing Christian Education: Foundations for the Twenty-first Century* (Grand Rapids, Michigan: Baker Academic, 2001), 160-170.

¹⁶Jim Wilhoit and Leland Ryken, *Effective Bible Teaching* (Grand Rapids, Michigan: Baker Academic, 1988), 20

adequately address the changing needs and interest of the Church School ministry staff and students.

The goal of the Christian educator is to implant God's Word in individual hearts and minds while relying on the power of the Holy Spirit. God equips all believers with spiritual gifts and, in Christ, spiritual gifts bring about both the unity and the prosperity of the church. "From God the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work" (Ephesians 4:16). In order for the church to experience the growth God intends, each disciple or member must use the gifts of grace that God supplies.

James Smart indicates,

The teacher of the Word requires the same grounding Biblically, systematically, and historically as the preacher of the word. The teacher and preacher have a common ministry. They serve the same revelation of God that comes to them from the Scriptures and through the total witness of the church. Both stand under the same peril of having their ministry destroyed by the substitution of some other revelation for the revelation of God, and therefore, both need to be trained to be alert and critical theologians. Theological error or confusion in the teaching of the Church is quite as destructive as theological error confusion in the preaching of the Church.¹⁷

The Bible is fundamental in shaping both character and conduct, and provides guidance and authority in the struggles for discernment. The faith community, particularly Christian educators, must utilize Scripture references in their expressions of faith in daily life. In today's global economy, our responses to moral and ethical dilemmas, whether new or old, must change in light of the Bible. If we fail to take this

¹⁷James D. Smart. *The Teaching Ministry of the Church: An Examination of the Basic Principles of Christian Education* (Philadelphia: Westminster John Knox Press, 1971), 41.

line of reasoning seriously, the implications are a society that does not notice neighbor, does not notice self, does not notice hurt, does not notice healing or its cost. The reasons why we respond, and the ways we respond, arise out of our theology.

Manfred Halpern in *Transformation: Its Theory and Practice in Personal, Political, Historical and Sacred Being* states "...people all over the world are experiencing the breaking of established relationships, stories, and ways of life that provide capacity, inspiration, interconnectedness, meaning and purpose to our lives."¹⁸

Every moment of our lives we are somewhere on a journey through the core drama of life underlying all of reality. There are four fundamental choices or four archetypal ways of life: emanation, incoherence, deformation, and transformation, and four faces of being: a personal, political, historical, and sacred face. Three of these ways of life arrest our lives and render us partial selves because we have not yet reached the goal of the journey, the self... Life is an unfinished struggle between the self, the world, others, and our sacred sources. Our vocation as human being is to respond to the sacred impulses within and participate in a bi-unity with the deepest sacred in finishing creation...All of us are made whole when we build a new and more loving world by enacting our being together with the deepest sacred.¹⁹

Transformation is about finding self, facing the dragons within and making the right or appropriate life choices. "From the biblical perspective, to know the self means to know both our actual self, as we are, and our ideal self. We are forgiven sinners.... As persons discover themselves, they discover God, and as they discover God, they discern and strengthen the 'responsible, creative being' in themselves."²⁰

¹⁸Halpern, 3.

¹⁹David T. Abalos, *Latinos in the United States: The Sacred and the Political* (Notre Dame, Indiana: University of Notre Dame Press, 2007), 2-3.

²⁰Afrie Songco Joye, *Discerning and Nurturing Life-Affirming Relatedness and Responsible Caring: A Challenge to Religious Christian Education* (New York: University Press of America, Inc., 1995), 50.

According to Dr. A. Okechukwu Ogbonnaya:

The church is being called in the next millennia to equip the saints with various tools for being the church that will help transform the community...The church is being called to be an effective educational body for the ministry of Jesus Christ. Through its education, the church must give birth to people who are able to carry on intelligent dialogue about their personal Christianity and evangelistic efforts inside and outside the church.²¹

The current program at Canaan was experiencing fragmentation. Thus the children's needs were not being adequately met resulting from the following: a) poor teacher leadership, teachers are unprepared, disorganized in presentation; b) order and classroom rules, teachers exercise either too much control or not enough; no checks and balance, no democracy; and c) bad environment: room arrangement is noisy and disruptive because classes are conducted in an open area with no visible separation. The teachers are not trained on how to structure lessons that make a difference, to plan methods that best communicate the content, and to be creative in their approach both in and out of the classroom.

Educators without intentional and deliberate structures and processes will not have cohesion. According to Mark W. Cannister, "Without some structure, people become Lone Rangers doing their own thing without any corporate accountability."²² Lora-Ellen McKinney in her book, *Christian Education in the African American Church: A Guide for Teaching Truth*, states:

To keep Christian education relevant to the African-American church,
Christian educators must know their African-American Christian history

²¹A. Okechukwu Ogbonnaya, *African Ways: A Christian Education Philosophy* (Chicago: Urban Ministries, Incorporated, 2001), 21.

²²Anthony, 149-150.

so that their congregations can be grounded in the true history of their faith. Black churches must also maintain their broad educational objectives while adapting curricula, making content decisions, and basing teaching strategies on the needs of each unique congregation.”²³

In the final analysis, church teachings are an implicit story of democracy and the value of each person and their participation. We are free to break unbearable relationships. The power of the people rests upon conscious, critical, and creative responses to problems together with the deepest sources of our being. Democracy recognizes an equality of needs and opportunities. It makes possible the formation of communities that act with justice and compassion. The story of democracy substitutes community for the state and self-interested power for full human capacity for each member of the community. The power of the people consists of entering into full dialogue with themselves and others in order to confront problems. No person is complete until each of us is free to participate with the source of transformation so that we can co-create responses to injustice. Both the sacred and we are transformed by practicing the story of democracy. Democracy creates an environment that enables each person to travel through the core drama of life again and again so that he or she is free to help others overcome poverty, injustice, and exploitation.²⁴

Site Team Response

The Site Team and I agreed that the Church School Workers ministry program needed a systemic change, such as formal or on-going teacher training and a reporting system under the Board of Christian Education which has the responsibility for planning

²³Lora-Ellen McKinney, *Christian Education in the African American Church: A Guide for Teaching Truth* (Valley Forge, Pennsylvania: Judson Press, 2003), 9.

²⁴Abalos, 281.

the broad strategies of the total educational program for the whole church. In other words, having a Christian education board or committee helps the church plan a more effective curriculum for the future while providing on-going support for the educators, the youth and their parents. This creates synergy within the Saturday Church School program that nurtures, empowers, and equips the Church School Workers ministry for real efficiency.

The site team and the Saturday Church School ministry staff or target group, in particular, were very excited that the concerns of teachers or educators would be given a “voice” and that changes were forthcoming. The expectation was that Church School for the youth has oversight and a structure that will help facilitate spiritual growth and participation in the new curriculum.

bell hooks suggested that “many of the issues that we continue to confront as black people—low self-esteem, intensified nihilism and despair, repressed rage and violence that destroys our physical and psychological well being cannot be address by survival strategies that have worked in the past.”²⁵ We must search for more possibilities and creative alternatives that are good and acceptable, and the perfect will of God.

The church had the opportunity to develop Christian educators who understood the significance of an educational ministry and who possess the skills necessary to function as Christian educators. The Saturday Church School ministry staff discovered new ways of seeing, doing, and being while remaining open to the call and guidance of God. Karen Tye, Professor of Christian Education at Eden Theological Seminary,

²⁵hooks, 67.

concludes “to avoid change leads to stagnation and death, while embracing change opens us to the present with all possibilities and to the future with its hopes and dreams.”²⁶

The successful implementation of the project resulted in the recruitment, training, and empowerment of motivated and supported Church School Workers ministry volunteers and teachers. The training process will enhance personal growth, understanding of the learning processes, and sensitivity to the needs of persons, and acquisition of basic skills. This should create synergy within the Church School that will nurture, empower, and equip the Church School ministry for real efficiency. To that end, having an effective, well-organized Saturday Church School ministry staff model is vital to the existence of our church because learning is a life-long process.

Effective implementation of this project should result in changed lives that reflect the work of the Holy Spirit in bringing people into conformity with the Lord Jesus Christ, and classroom management that goes beyond crowd control and mere classroom discipline techniques to true learning and growth. Christian educators will take the necessary time, commitment and effort to structure lessons that make a difference, plan methods that best communicate the content of the biblical text, and increase use of imagination and creativity in their approach inside and outside the classroom. I intend to seek Baptist denominational assistance outside the church with the curriculum training of the Saturday Church School ministry staff and inter-denominational partnership, benchmarking their success. The church has adequate resources to assist with the project, which includes the target group and Site Team members.

²⁶Karen B. Tye, *Basics of Christian Education* (St. Louis, Missouri: Chalice Press, 2000), 24.

Through Christian teaching, prayer and spiritual discernment there should be an increase in the knowledge of God and the Word where everyone will be transformed through the empowerment of the Holy Spirit by love. The Bible is fundamental for shaping both character and conduct, and provides guidance and authority in the struggles for discernment. With the guidance of the Holy Spirit and the use of prayer to empower others, teacher attitudes should change and reflect as one becoming the Body of Christ as they seek fundamentally new and better ways of abundant life.

Chapter 3

Ekklesia: The Teaching Church

This Jesus God raised up, and of that we all are witnesses... And they continued steadfastly in the teaching of the apostles and the communion of the breaking of bread and in the prayers.... And all who believed were together and held all things in common and would sell their possessions and goods and distribute them among all according as anyone had need. And continuing daily with one accord in the temple, and breaking bread in their houses, they took their food with gladness and simplicity of heart, praising God and being in favor with all the people (Acts 2:32, 42, 44-47).

In today's contemporary society, mainline Protestants have been shy of speaking about prayer, intense spirituality, or a personal relationship with God. I believe the failure of mainline Protestant churches to nurture the spiritual lives of their members reflects a religious ethos that is out of touch with the spiritual needs of many human beings. Thus, much of the institutionalized teaching and training is perceived by would-be learners as irrelevant. John H. Westerhoff concludes, "The immediate future of liberal Protestant education is uncertain. Despite its appearance of modernity and relentless relevance, mainstream Protestantism is rooted in the ethos of the last century. The issue that face us is, do we have the courage to acknowledge the shaking of the foundations?"²⁷

Martha Harris writes,

The truth of our baptism and confirmation is confronting us regularly and we are beginning to see that being incorporated into this people carries responsibilities with it. No longer is it enough to be passive members,

²⁷John H. Westerhoff, *Will Our Children Have Faith?* (Harrisburg, Pennsylvania: Morehouse Publishing, 2000), 1.

receiving a word told us by someone else, filing that word away to be taken out for a reading now and then. No longer is it enough to leave the work of the church to pastor and ordained clergy, as if the total responsibility was theirs. Instead, we are realizing that the word of God is addressing us, saying something to us, making demands on us, and asking us to live that word in our lives. We are a people called by the gospel, called to make a difference in our world.²⁸

The mission of the church is a commitment to train future church leaders, to build bridges of understanding and healing so that we may truly be one community in God's sight. Walter Brueggeman states:

The educational task of the community is to nurture some prophetic speech. But for many others, it is to nurture the awareness that we must permit and welcome and evoke that prophetic tongue among us. Otherwise we will be diminished into the prose world of the king, and, finally, without hope. Where there is no tongue for new truth, we are consigned to the coldness of the old truth.²⁹

Education in the church is multidimensional and Black Sunday Schools cannot afford to be carbon copies of the patriarchal dominating society. The goal is to foster social change by helping people understand that the message of the Bible and of Jesus Christ is one of liberation and freedom.

Throughout American history, the issue for Black men and women has been a struggle for survival and liberation in the face of capitalism, aided and abetted by racism, injustice, oppression, and sexism. The struggle was spiritual, material, and moral caused by the social, economic, media, and political systems that prevented people from managing the realities of everyday life. Canaan Baptist Church of Christ, known for its activism and for changing the social and political life of its people and community has

²⁸Martha Harris, *Fashion Me a People: Curriculum in the Church* (Louisville, Kentucky: Westminster John Knox Press, 1989), 24.

²⁹Brueggemann, *The Creative Word*, 54.

realized that Christian education in the Black Church is the ministry that provides the educational foundation of an African-American-centered philosophy of Christian education. Thus, “in the black church, Christian education has to be about freedom and liberation. Consequently, teaching people to read and study, and to respect themselves and others, and to practice love and peace in the context of the black community will lead to what Paulo Freire calls ‘education for critical consciousness.’”³⁰

It is important that Canaan educators become a liberating force of spiritual growth—helping people to understand their problems and their lives in light of their relationship to God, and to live more fully in this relationship. The church without a solid theological framework cannot become the instrument of God’s grace. The church must recognize the complexity and interrelatedness of all of life’s experiences. Furthermore, our social relatedness should cause us to structure our social existence in such a way that our character and conduct is in keeping with a people of God.

Foundations: Christian Education

Historically, the early Christian community or the Church began to be referred to as catholic (the Greek word *katholikos* means "universal"). As the Church expanded, Europe was considered the center of the world politically, economically, culturally, and ecclesiastically. They took responsibility for bringing missionaries, money, and the whole Apostolate (or Good News) to Asia, Africa, and Latin America. It is in this context that the Church was robbed of its original mission. The church, stripped of its power, marginalized and oppressed communities under colonialism. The communities

³⁰James H. Harris, *Pastoral Theology*, 104-105.

with their other religions had no voice and there was no inter-ecclesiastical service between the churches. The church was at a crossroads and had the task to re-examine and reflect upon its theological, sociological, and psychological praxis and methodology.

Inspired by the emerging public school system with its new understandings of child development and pedagogy, Sunday school at the turn of the century has its roots in the joke: “When is a school not a school?” with the answer, “When it is Sunday school!” Thus, in 1903 the Religious Education Association searched for a broader understanding of religious instruction with new educational ideals.³¹ They created a new profession to sustain church school, influenced by liberal theology—as a result religious education changed its name to Christian education. “In spite of nods to other possibilities, Christian educators and local churches have functioned according to schooling-instructional paradigm. That is, our image of education has been founded upon some sort of a “school” as the context and some form of instruction as the means.”³² This old Sunday school model has remain intact.

³¹Westerhoff, Will Our Children Have Faith, 3.

³²Ibid., 5.

Historical Context: The African American Church

Where there is no vision, the people perish: but he that keepeth the law, happy is he. (Proverbs 29:18).

The phenomenon of the African American Church was born as a response to a racism that was initiated, implemented, fostered and profited from the Atlantic slave trade. The African-Caribbean were brought to slavery in the mines, plantations, and households of the New World, and torn away from the political, social, and cultural systems that had ordered their lives. “African styles of worship, forms of rituals, systems of belief, and fundamental perspectives have remained vital on this side of the Atlantic, not because they were preserved in a “pure” orthodoxy but because it was transformed.”³³ The African gods are in the memories of our ancestors that live in exile.

The African-American and Caribbean community became vulnerable to the intense segregation and discrimination practices of the dominant society. The Church became a place of refuge where blacks could escape oppression, nihilistic threat—that is, loss of hope, absence of meaning, and hatred—and experience the freedom of the Gospel and the solidarity of the community. According to Peter J. Paris,

The black churches came into existence for the purpose of providing a space in which the race could experience freedom and develop those civic virtues which were denied them in the larger society.³⁴

Religious Instruction: Sunday school

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man

³³Albert J. Raboteau, *Slave Religion: The “Invisible Institution” in the Antebellum South*, (New York: Oxford University Press, 1978), 4.

³⁴Peter J. Paris, *The Social Teaching of the Black Churches*, (Philadelphia: Fortress Press, 1985), 86.

of God be perfect, thoroughly furnished unto good works. (2 Timothy 3:16-17)

During the colonial period religious instruction of the slaves had a significant impact on the lives of many slaves. Catechism or oral instruction and Sunday school lessons were committed to memory, thus biblical stories became part of the oral tradition of the slaves. Taught by clergymen, the slave acceptance of Christianity was a slow process by which the “Africans became New Negroes.”³⁵ “Unable to read the Bible for themselves and skeptical of their masters’ interpretation of it, most slaves learned the message of the Christian Gospel and translated it into songs of their own experience.”³⁶

Through their experiences former slaves affirmed that they had trusted in the Lord and the Lord had delivered them. Like the children of Israel, they lived through their Egypt and Exodus experience that constituted them a peculiar and a chosen people. For many African Americans, “this identity was to remain, in the midst of the chaos, disappointment, and disaster of Reconstruction—a bedrock of hope for freed black Christians as it had been for them as slaves.”³⁷

The black church, the one institution that freed, African-Americans were allowed to control, became the center of social, economic, educational, and political activity where transformation was shaped. The black church became a source of continuity and identity for the black community.

³⁵Raboteau, *Slave Religion*, 126.

³⁶*Ibid.*, 243.

³⁷*Ibid.*, 320.

Black theologians, in their efforts to address ethnic pride, searched for an understanding of the relevance of the Gospel and Black liberation with Jesus Christ as Liberator. A new interpretation and theological frame of reference was established: “God our Father; Christ our Redeemer; Man our Brother.” Jesus Christ became the point of departure or balance for oppressed people then and now to analyze the meaning of salvation and human liberation. The christological implications are implicit in the prophetic tradition. In Isaiah 61: 1-2, Jesus Christ applies this tradition to Himself:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord

Pastoral Authority: A Case of Power

The active involvement of pastors in the promotion, teaching, training, and program development is essential to the growth and effectiveness of Sunday school.

Reverend Wyatt Tee Walker states,

Historically, the Black Preacher has been the most revered figure in African-American life...The African-American preacher fired the hopes and aspirations of the oppressed community and became in turn, the symbolic medicine man for all the ills that confronted his folks...The substantive role of the African American preacher has changed little since slavery.³⁸

Douglas J. Schuurman suggests in *Vocation: Discerning our Callings in Life*, that the primary aim of his book is renewing a contemporary Christian doctrine of vocation, since he feels that Christians must recover anew the language, meaning, and reality of life

³⁸Wyatt Tee Walker, *Afrocentrism & Christian Faith* (New York: Martin Luther King Fellows Press, 1993), 21.

as vocation. Schuurman states “a central task of pastoral ministry is evoking a sense of God’s call and reminding Christians that God calls them into their homes, neighborhoods, workplaces, and civic and political communities to serve God and neighbor.”³⁹

Therefore, pastoral care, teaching, liturgy, hymnody, preaching, and sacrament must all be re-examined in light of the church’s task to evoke and sustain a sense for all of life as an integrated response to God’s callings.

Martha Ellen Stortz in *PastorPower* examines three kinds of leadership styles: “power over,” seen as sovereign, parental or bureaucratic power; “power within,” or charismatic power; and “power with” or coactive power. Her idea of power (referent) is viewed in light of the Trinity, stating that,

God who creates, judges, and preserves, is also a God who is with us in the incarnation. This person of God informs how one exercises ‘power over.’ A God who sustains, surprises, reveals is also a God who enables and requires the kind of discernment necessary to distinguishing between God’s Spirit and our own. This person of God informs how one exercises ‘power within.’ A God with us, ‘Emmanuel,’ who befriends, comforts, and challenges, is also a God who shows us how to befriend one another. This person of God informs how one exercises ‘power with.’⁴⁰

The pastor and the Canaan Church School educators should therefore, practice and teach blessedness, the empty tomb, the resurrection, and the Easter celebration; as well as be trained to be more culturally sensitive, especially to their own sense of power and how they differ in their cultural backgrounds. They must practice giving more through “mutual invitation”—allowing one to break the silence, thereby engaging in dialogue. The church and its leadership must cultivate a fresh articulation of who God is

³⁹Douglas J. Schuurman, *Vocation: Discerning our Callings in Life* (Grand Rapids, Michigan: Eerdmans Publishing Company, 2004), xii.

⁴⁰Martha Ellen Stortz, *PastorPower* (Nashville, Tennessee: Abingdon Press, 1993), 42.

to participate in the preparation of all creation for the coming of the new community of justice, freedom, and peace in partnership with the triune God. The church leadership should find ways of

Integrating how you rely on God with how you lead

Being spiritually in tune with God and living under His direction

Recognizing the greatest problems leaders face and how to solve them

Discerning the warning signs of a spiritual downfall

Conflict managing without soul damaging

Handling criticism, confrontation, and compromise

Eric H.F. Law in *The Wolf Shall Dwell with the Lamb* asks the question, “Can the church be God's holy mountain on which people from diverse cultures shall not hurt or destroy each other?”⁴¹ He suggests that in a multicultural community, doing work of justice requires Christians to understand the different perceptions of power from different cultural points of view. Furthermore, if we can understand the internal cultural values as to why some people seem to be powerless and others powerful, only then can we understand the root cause of the ‘wolf and lamb’ scenario. This new knowledge can help us work towards finding new ways of being where power is more evenly distributed.

Doing justice, therefore, means equal distribution of power and privilege among all people, which Eric Law calls “the Peaceable Realm,” such as the balanced distribution of power among animals with the absence of fear. Law states

⁴¹Eric H.F. Law, *The Wolf Shall Dwell with the Lamb: A Spirituality for Leadership in a Multicultural Community* (St. Louis, Missouri: Chalice Press, 1993), 14.

If the church is to become the holy mountain on which people from diverse cultures shall not hurt or destroy each other, we must respond to the call to do justice. Doing justice in a multicultural environment requires us to understand the consequences of these cultural differences in power perceptions. Doing justice commands us to reveal this unconscious and disproportionate distribution of power. Doing justice compels us to develop new leadership skills that can confront injustice. Then we can create a just community where people from different cultures encounter each other with equal strength.”⁴²

Scripture declares that each of us is our brother’s keeper (Genesis 4:9) and that we are to love our neighbor as ourselves (Mathew 22:37-40) since a stranger in trouble is our neighbor (Luke 10:25-37). As God’s servants and prophetic voices—pastors and Christian educators—our ontological duty is to care for others. As a family-oriented congregation, Canaan Church School workers and pastoral leadership must continue to create life-affirming relatedness.

In the final analysis, the pastor who wants spiritual growth to occur among the people must recognize the importance of Christian education. The authors of *Church Administration in the Black Perspective* state that “the pastor should dream of growing persons rather than power.”⁴³

⁴²Law, 27.

⁴³Floyd Massey, Jr., and Samuel Berry McKinney, *Church Administration in the Black Perspective* (Valley Forge, Pennsylvania: Judson Press, 1976), 60.

Chapter 4

Kerygma: A Learning Community

If we live by the truth and in love, we shall grow in all ways into Christ, who is the head. By whom the whole body is fitted and joined together, every joint adding its own strength, for each separate part to work according to its function. So the body grows until it has built itself up, in love. (Ephesians 4:15-16)

Daniel L. Migliore in his book *Faith Seeking Understanding* states

There is work to be done, a message to be proclaimed, a service to be rendered, hostility to be overcome, injustice to be rectified. Guided by the Word and the Spirit of God, Christians take up the tasks in confidence and hope in the final fulfillment of God's promise of a new humanity in a new heaven, a new earth and a New Jerusalem. The Christian life is more than acceptance of the forgiveness of sins and more than personal transformation. It is also a vocation to participate in the preparation of all creation for the coming of the new community of justice, freedom, and peace in partnership with the triune God.⁴⁴

The Spirit of God, who called to order the work of creation, is now calling each of us to be God's dwelling place and God's instrument. The Holy Spirit wants to think through our minds, speak through our lips, and work through our hands in this world where injustice permeates. The question is who is willing to offer their life to be the instrument and channel of the Holy Spirit in the Holy Spirit's work of new creation and redemption? Further, some theologians suggest that,

Christian education is a cooperative process, a venture involving both the human and the divine. Human teachers communicate and exemplify truth; the Holy Spirit seeks to provide guidance, power, illumination, and insight to the teachers...To be effective, human teachers must exemplify the truth they teach, being models of Christ-likeness and growing in spiritual

⁴⁴Daniel L. Migliore, *Faith Seeking Understanding* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1991), 183-184.

maturity. This requires obedience to the Word of God, dedication to the will of God, and submission to the Spirit of God.⁴⁵

Theological Perspectives

...be ye transformed by the renewing of your mind (Romans 12:1-2)

The “object” of Christian faith is God, and God is and remains a mystery beyond human comprehension. Theological inquiry requires continuing participation in the common life of a community of faith, prayer and service. Theology must be a critical reflection on the community’s faith and practice. The quest for truth that presupposes the proclamation and practices of the community of faith are always in need of re-examination and reform.

One of the significant theological frameworks for Christian education is rooted in the Great Commission...“Go ye therefore, and teach all nations.” According to Michael Anthony, effective spiritual growth and adult Christian education is linked to two theological truths:

First, the centrality of the Bible as the authoritative Word of God: God’s Word is living, powerful, and eternal (Isaiah 40:8). It has transforming power to renew the mind, fashion new character, and influence behavior regardless of age or cultural heritage (Hebrew 4:12-13; 2 Timothy 3:16-17). Secondly, there is a partnership with the work and role of the Holy Spirit. The Spirit is the One who instructs and reminds (John 14:26),

⁴⁵Kenneth O. Gangel and Howard G. Hendricks eds., *The Christian Educator’s Handbook on Teaching* (Grand Rapids, Michigan: Baker Books, 1998), 37-38.

guides and declares (John 16:13-15), reveals (1 Corinthians 2:9-10), and empowers for change (Colossians 1:11).⁴⁶

Additionally, in Scripture, the Holy Spirit, speaks (Acts 13:2), intercedes (Romans 8:26), testifies (John 15:26), guides (John 16:13), commands (Acts 16:6-7), appoints (Acts 20:28), leads (Romans 8:14), reproves, convicts of sin (John 16:8), seals God's promise in believers' hearts (Ephesians 1:13-14), and shapes the individual's and community's life to Christ's (Romans 8:1-17). The Spirit raises our hearts to heaven, guides the steps of the weak, and brings to perfection those who are making progress, and enlightens those who have been cleansed from every stain of sin and makes them spiritual by communion with Himself. As the Spirit, God is already present in creation both in suffering the evil of the world and anticipating the eschatological rebirth of all things.

The Holy Spirit seals the believer unto the day of final redemption. Essentially, the Spirit presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. The Holy Spirit enlightens and empowers the believer and the church in worship, evangelism, and service through the Trinitarian baptismal formula found in Scripture (Matthew 28:19): “in the name of the Father, and of the Son and of the Holy Spirit.”

Through the divine Spirit there will be a transformation of the human character where the “heart of flesh” replaces the “heart of stone.” The bestowal by God of the Holy Spirit will bring about a renewal of the covenant relationship between God and humanity, enabling the people to observe God’s laws and truly belong to God (Ezek.

⁴⁶Anthony, 228.

11:19-20). I believe that God's Spirit gives prophetic utterance and faith-filled hearing that translates divine speech into language people can understand. The Holy Spirit bears witness with our spirits giving voice to our speaking, our testimony, our proclamation and praise. The Spirit empowers prophetic action in word, in deeds, and is ubiquitous but remains truly personal. To that end, the Holy Spirit comes down to God's people and dwells with them making covenant because God is relational.

Biblical Perspective

*Ignorance of the Scriptures is ignorance of Christ...*⁴⁷ Saint Jerome

Canaan tradition is rooted in scripture, and in those scriptures, relationship is essential to life. Both the Old and New Testaments make the assumption that "being" is unity and that its source is God. To be alive is to be connected to God, and the loss or rather separation of that unity is death. The Holy Scripture (Psalms 145: 13) declares God's sovereign rule in all generations: "Thy kingdom is an everlasting kingdom, and thy dominion endures throughout all generations" (Psalms 145:13).

Humanity (male and female) was made in the image of God (which image is the Word of God) and was created in community to have dominion over every living thing. Humans, the crowning act of creation, were designed to live in fellowship with God and in mutually helpful relations with each other. God formed a relationship or partnership with humanity by becoming involved in their everyday communal circumstances.

⁴⁷James S. Marino, *Biblical Themes in Religious Education* (Birmingham, Alabama: Religious Education Press, 1983), 62.

Scripture tell us that God the Father, the architect of the universe, during an indeterminate gap in time and space (Genesis 1:1-2:4a) in history created heaven and earth and they were very good. With the ‘Word’ or *Logos* (breath, wind, spirit, *ruach*) God created for God’s self everything that was ever made in the space of six days, blessed and sanctified the seventh day, and rested from God’s labor. God created the universe *ex nihilo* (out of nothing) by means of God’s word (Genesis 1:1). The psalmist (Psalm 19:1-6) claims that creation declares God’s glory, displays God’s handiwork speaks out and reveals God’s greatness, power and majesty.

The creation story reveals that God is a personal Creator, and God’s creation is that free act of the triune God by which in the beginning was for God’s own glory. God created without the use of pre-existing materials the whole visible and invisible universe. God’s intention and desire was to extend the same loving kindness, and blessedness God had, so God invite humankind to be a part of the friendship of the Trinity. Humanity is precious to the Father because God is relational. God is a personal God. Therefore, real meaning and life only comes through relationships with the triune God.

The act of disobedience set in motion God’s salvation (Soteriology) plan for the entire world. God set in order his plans (*Missio Dei*) and purpose for God’s creation. God’s plan is the establishment of God’s kingdom. God sent His Son, Jesus Christ to fulfill God’s sovereign plan of redemption for humanity. God justified us to God’s self through Jesus Christ and does this to establish and make visible God’s Kingdom. Jesus Christ became the point of departure or ‘balance’ for oppressed people then and now to analyze the meaning of salvation and human liberation. Jesus’ public ministry of love, justice and prophetic witness speaks a message of hope to those marginalized and

oppressed in communities. Wherever love for God and one's neighbor is blooming, God is engaged, and the sign of the messianic kingdom becomes visible. Therefore, the *missiones ecclesianum* is connected with the *Missio Dei* only when we are in union with Christ, the true vine, and under the guidance of the Holy Spirit.

God promises a new community (Hebrews 8:6) and there will be no new community on earth until there is a fresh articulation of who God is. Change requires a radical break not only with uncritical scholastic notions of God, but also with conventional and contemporary views that prefer detachment to involvement. Jesus Christ, our example broke silence in order to empower the people, and complete the *Missio Dei*. Jesus came showing what the kingdom of God was like (justice, kindness, peace, friendship, healing), and inviting all to repent and enter this community of love and reconciliation. Jesus Christ fought to undermine the Temple tradition itself through the priests that supported the economically and socially oppressive hierarchy.

The question for us in contemporary society is: How do we stay at it? And how do we yield these radical convictions of Torah? Walter Brueggemann maintains

These subversive alternatives of God, church, and the world must be kept close to the Eucharistic table where we eat and drink covenant. The cup poured out for you is the new covenant in my blood (Luke 22:20); this cup is the new covenant in my blood (1Cor. 11:25)...The world must commit to a God who makes covenant by making a move toward the partner; a community that practices covenant by the new forms of Torah, knowledge and forgiveness; and a world yet to be transformed to covenanting, by the dismantling of imperial reality.⁴⁸

⁴⁸Walter Brueggemann, *A Social Reading of the Old Testament: Prophetic Approaches to Israel's Communal Life* (Minneapolis, Minnesota: Fortress Press, 1994), 53.

Social, Economic, and Political Perspective

In ancient Israel children were taught in the home by their parents. This oral tradition of religious instruction can be seen as an effort to encourage people to develop an authentic relationship with God. In Deuteronomy 6: 4-9 God commands:

Listen, Israel: Yahweh our God is the one Yahweh. You shall love Yahweh your God with all your heart, and with all your soul, with all your strength. Let these words I urge on you today be written on your heart. You shall repeat them to your children and say them over to them whether at rest in your house or walking abroad, at your lying down or at your rising; you shall fasten them on your hand as a sign and on your forehead as a circlet; you shall write them on the doorposts of your house and on your gates.

Under the Mosaic covenant of love and obedience, God asked Israel to put the commands on her heart for their own good, to teach God's law to their children and bind them as a sign on your hand and, fix them as an emblem on your forehead and write them on the doorposts of your house. Further, Deuteronomy 11: 26-28 states,

See, I set before you today a blessing and a curse: a blessing, if you obey the commandments of Yahweh our God that I enjoin on you today; a curse, if you disobey the commandments of Yahweh your God and leave the way I have marked out for your today, by going after other gods you have not known.

Christian educators in the Canaan Baptist Church of Christ should enable us to know that God calls all of us to be active participants in the world and thus prepares us for the coming of God's Kingdom. The youth are our future leaders and it is important that parents with the assistance of the Church School Workers guided by the Holy Spirit equip them for ministry in the world. Prophetic voices must recover anew the language, meaning, and reality of life as vocation. To that end, it is the task of prophetic voices through prophetic imagination to reclaim the vision of Jesus Christ in the church and the world through vocation. This involves the risky, unpopular task of fighting injustice and

other life-destroying forces; and only through the transforming power that comes from the Holy Spirit with compassion is this possible. After all, we are created for communion, significant action, and stewardship of the earth.

Chapter 5

Didache: Prophetic Teaching

*Christian religious education is a political activity with pilgrims in time that deliberately and intentionally attend with them to the activity of God in our present, to the Story of the Christian faith community, and to the Vision of God's Kingdom, the seeds of which are already among us.*⁴⁹

Thomas H. Groome

Karen B. Tye states,

Education is not and ought not to be limited to learning about: there are skills to be acquired, techniques to be mastered, activities to be learned, works of art to be appreciated; there are emotions to be fostered, attitudes to be developed, convictions to be encouraged, ways of acting to be promoted.⁵⁰

There are five general theological principles that need to inform Christian teaching practices:

- The dignity of the individual;
- The essentially servant nature of the authority and mission of Christian teachers;
- The belief that faith cannot be humanly generated but is a gift from God;
- The autonomy and freedom of individuals to make life choices;
- The frailty and susceptibility to error and immoral action of missionaries and converts requiring constant vigilance, prayer and frequent renewal.⁵¹

⁴⁹Thomas H. Groome, *Christian Religious Education: Sharing Our Story and Vision* (San Francisco: Jossey-Bass Publishers, 1980), 25.

⁵⁰Tye, 56.

⁵¹Peter Jarvis and Nicholas Walters, eds., *Adult Education And Theological Interpretation* (Malabar, Florida: Krieger Publishing Company, 1993), 69.

Likewise there are seven essential elements or acts of teaching:

1. A teacher must be one who knows the lesson or truth or art to be taught.
2. A learner is one who attends with interest to the lesson.
3. The language used as a medium between teacher and learner must be common to both.
4. The lesson to be mastered must be explicable in the terms of truth already known by the learner—the unknown must be explained by means of the known.
5. Teaching is arousing and using the pupil's mind to grasp the desired thought or to master the desired art
6. Learning is thinking into one's own understanding a new idea or truth of working into habit a new art or skill
7. The test and proof of teaching done—the finishing and fastening process—must be a reviewing, rethinking, re-knowing, reproducing, and applying of the material that has been taught, the knowledge and ideals and arts that have been communicated.⁵²

The methodology used in my project is what David T. Abalos calls education in the service of transformation as subversion. He states, “Good teachers are always prepared to subvert so that loyalty to the teacher turns into a response to one's own inner voice. To subvert is literally to turn from below, to reorient and to turn a person's life around.”⁵³ Christian teachers are needed to provide a positive, meaningful Christian influence in the lives of others. Teachers sow a variety of seeds in many kinds of soil, some of which, under the guidance of the Holy Spirit, will bring forth life (growth) and fruit (results) Mark 4:1-9.

Essentially, holistic Christian spirituality is connected with the teachings and practices of Jesus Christ and the Judeo-Christian tradition of Torah. I believe God is

⁵²John Milton Gregory, *The Seven Laws of Teaching*, (Grand Rapids, Michigan: Baker Books, 2006) 18-19

⁵³Richard E. Rusbuldt, *Basic Teacher Skills: Handbook for Church School Teachers* (Valley Forge, Pennsylvania: Judson Press, 1997), 3.

calling Canaan educators to become radical Christians in their profession, one who is willing to take up their cross no matter what the cost through Torah obedience. Canaan educators should practice subversive teaching while remaining open to the Holy Spirit. Jesus Christ is the master teacher and the Holy Spirit and the Scriptures is our guide.

Canaan educators should be made aware that Jesus Christ, our example, broke silence in order to empower the people, and complete the *Missio Dei*. Jesus came showing what the Kingdom of God was like (justice, kindness, peace, friendship, healing), and inviting all to repent and enter this community of love and reconciliation. Jesus Christ fought to undermine the Temple tradition itself through the priests that supported the economically and socially oppressive hierarchy. Therefore, they should instruct the disciples in a radical subversive hope that de-legitimizes, destabilizes, and deconstructs all the present commitments for the sake of another possibility.

Canaan educators must be intentional in their efforts to build positive working relationships and not judge others by becoming overly sensitive but aware of their own sense of self-worth. Scripture suggests that God requires us to walk humbly and in obedience (Micah 6:8). Jesus wants humanity to humbly face up to their sinfulness with changed hearts. Jesus instructions: “Repent, for the kingdom of heaven is at hand.” (Matthew 4.17). It is by confessing our sins and trusting Jesus Christ’s atonement (blood sacrifice) to redeem us from the penalty of sin and death (Rom. 6:23) that we become servants of righteousness. To that end, God is faithful and our response should be a faith response.

The authors of *How to Think Theologically* suggest that as “Christians, we learn what faith is all about from countless daily encounters formal, informal, planned and

unplanned with our Christianity.”⁵⁴ The church and its membership through prayers, proclamation, hymn singing, personal conduct, liturgy, social action or inaction disseminates and assimilates this understanding of faith called embedded theology. Through baptism each individual is called by the triune God to become more like Jesus Christ and to bear witness and respond to our God-given call to disclose the ‘good news’ serving God and neighbor.

According to theologians, prayer is the central avenue God uses to transform us if we are willing to change, and the closer we come to the heartbeat of God the more we see our need and desire to be conformed to Christ. Prayer is a positive action through which new and revolutionary ways are open, for it brings into the reality the God who is free from all external orders. Real prayer, in fact, helps us to begin to think God’s thoughts, to desire the things of God, to love the things God loves, and to will the things God wills. Thus, the spiritual life calls us to move beyond surface living into the depths, to explore the inner caverns of the spiritual realm, and urges us to be the answer to a hollow world. Food does not sustain us but God sustains us; “God himself is before all things, and in God all things hold together.”(Colossians 1:17). God is faithful and is present with us in the trenches so that we may be able to be of service to others.

Through the discipline of divine reading, meditation, and praying of the scriptures, we find new meanings and relevance for the text because God is always doing a new thing. The role of spiritual discipline helps us to become more conscious of God’s

⁵⁴Howard W. Stone and James O. Duke, *How to Think Theologically* (Minneapolis, Minnesota: Fortress Press, 1996), 13.

presence, which gives us the strength we need to sustain us during the difficult times. It liberates our inner spirits from self-interest, fear and all that weighs it down.

Forster suggests, “One go, even if you don’t feel like it. Go even if worship has been discouraging and dry before. Go praying. Go expecting. Go looking for God to do a new and living work among you.”⁵⁵ Pray for the healing of the inner wounds that sin has caused because God is calling into being a Church that can openly confess its frail humanity and know the forgiving and empowering graces of Christ. Honesty leads to confession and confession leads to change. The aim of God in history is the creation of an all-inclusive community of loving persons with God as the sustainer. We are fallible human beings and there are times when despite our best efforts our own prejudices and fears keep us from a Spirit-led unity. However, we must strive to be kind to each other, asking God’s blessing upon one another and for divine guidance from the Holy Spirit.

The Canaan educators who have fully turned our lives over to Jesus Christ can and should practice spiritual discipline to grow deeper in the things of God. Meditation, studying the Word, fasting and prayer are some of the ways to improve spiritual awareness and receive guidance from God. These methods will help in the development of the inward disciplines when we are open to the work of the Holy Spirit to work within and transform them.

J. Deotis Roberts in his book, *The Prophethood of Black Believers* states, “any discussion of the Christian ministry should begin with the ministry of Jesus. Our ministry (vocation) at its best should mirror the characteristics of the ministry of Jesus to

⁵⁵Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth*, (New York: Harper Collins, 1988), 172-173.

the full extent possible through the assistance of divine grace.”⁵⁶ Likewise, Walter Brueggemann in *The Prophetic Imagination* concludes “we will not understand the meaning of prophetic imagination unless we see the connection between the religion of static triumphal-ism and the politics of oppression and exploitation.”⁵⁷ With radical criticism and radical de-legitimizing of the empire the mythic claims of empire are ended by the disclosure of the alternative religion of the freedom of God. Thus, human transformation activity depends upon a transformed imagination and Christian educators, as well as pastors, should be involved in the intentional formation of a new social community that matches the vision of God's freedom. As such, the task of prophetic ministry is to hold together criticism and energizing in dialectic that can let us be seriously faithful to God. In this respect, the prophetic voice and educator stands as a counter voice to those who would allow the allure of power, ambition, and self-serving self-righteousness to blind them to the things of God, namely, doing justice, loving mercy, and walking humbly with God (Micah 6:8). To that end, prophetic voices are called to speak truth to power and live out Torah as faithful response to God.

Another practice I emphasized was the ministry of presence. “Being present means being ‘in the moment’, alert to how things are going and to the responses and mood of the group. It also means that you are ready to respond appropriately to the unexpected. Being present is a prerequisite for all of the behaviors which display

⁵⁶J. Deotis Roberts, *The Prophethood of Black Believers: An African American Political Theology for Ministry* (Louisville, Kentucky: Westminster John Knox Press, 1994), 1.

⁵⁷Brueggemann, *The Prophetic Imagination*, 7.

emotional intelligence.”⁵⁸ The use of emotional intelligence means that the educator would be able to acknowledge and handle emotions in themselves and others. This involves: the ability to perceive accurately, appraise and express emotions; the ability to access and/or generate feelings when they facilitate thought; the ability to understand emotions and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth.⁵⁹

And the five social and emotional competencies that make up emotional intelligence are:

Self-awareness—being alert to your feelings

Self-regulation—managing your feelings

Motivation—using feelings to help achieve your goals

Empathy—tuning into how others feel

Social Skills—handling feelings well in interactions with others⁶⁰

⁵⁸Alan Mortiboys, *Teaching with Emotional Intelligence* (New York: Routledge, 2005), 12

⁵⁹Mortiboys, 7.

⁶⁰Ibid.

Biblical Foundation: Teacher Preparation

Study to show thyself approved unto God a workman that needeth not to be ashamed rightly dividing the word of truth. (2Timothy 2: 15)

Tillich in *The Protestant Era* suggests that the very heart of Protestant theological method and content is that the convictions of faith must not be mere assent to doctrinal statements but must instead be radical, obedient response to the Word of God. As would-be prophetic voices, we must utilize prophetic text that point to the great historical confrontations to give us wisdom and courage that illuminates imagination in new ways, causing us to know how to move and act in concrete circumstances.

Within the Black Church School, there is a tendency to rely strictly upon the leading of the Holy Spirit. There are some who fail to do the preparation and study necessary for adequate teacher presentation. While I believe in the concerted approach to teaching that affirms proper preparation and the “Holy Spirit” inspiration, I believe we are apt to fail if the preparation is inadequate. If the Church School educator is to be effective, the task of proper preparation and study must be taken seriously.

Studying the word allows us to replace old destructive habits of thought with new life-giving habits. According to Foster, Jesus made it unmistakably clear that the knowledge of truth will set us free. “You will know the truth, and the truth will make you free” (John 8:32). Without the knowledge of the truth we will not be free.

Paul in Romans 12:2 suggests, “We are transformed through the renewal of the mind.” So, “Let us therefore apply ourselves to learning what constitutes the spiritual discipline of study to identify its pitfalls, to practice it with joy, and to experience the

liberation it brings.”⁶¹ In order to be successful with study one must apply the following four steps: repetition, concentration, comprehension, and reflection. Church School educators must be intentional in their efforts to correctly interpret the Word.

Training and Equipping

And the Word was made flesh and dwelt among us. (John 1:14)

Jesus Christ trained the disciples. Therefore, the church must teach and instruct its disciples to develop a personal relationship with Jesus Christ, our model. Central to the teaching of Jesus is love, justice and compassion, which characterize all interactions. This love is not merely physical or emotional but completely embraces the whole person. “To be effective, human teachers must exemplify the truth they teach, being models of Christ’s likeness and growing in spiritual maturity. This requires obedience to the Word of God, and dedication to the will of God, and submission to the Spirit of God.”⁶²

According to Michael J. Anthony, recent surveys show that most churches do not provide the training and equipping necessary for effective ministry. He asserts that churches should provide some kind of continuing education or ongoing training for the teachers, and have prospective teachers working with experienced teachers so they can be teacher-in-training. Teaching is not one process but many, and is more than a skill; it is an art. Jesus, therefore, trained and educated his followers by precept and example, and provides us an excellent example for the training of Church School workers. Sid Smith calls our attention to Matthew, chapters 9 and 10 with six examples of training.

⁶¹Richard J. Foster, 63.

⁶²Gangel and Hendricks, 37-38.

Training means helping teachers to recognize needs and how they can meet them. In Matthew 9:35 to 10:1, Jesus shows his compassion for the crowd of distressed people because they were harassed and helpless, like sheep without a shepherd. He called his disciples (meaning learner or student) and gave them authority to heal diseases and infirmities. This scripture demonstrates that teachers must be able to see persons, recognize their plight and circumstances, and respond appropriately to their needs, as Jesus did. Thus, training is helpful in causing teachers to see, recognize and respond.

Training means enabling teachers to understand the task in its fullness (Matthew 10:5-15).

Training means preparing teachers for the realities of their task (Matthew 10:16-23). Jesus described in detail the conflicts and persecutions that await the twelve. The challenge before us is to persevere in the face of opposition and persecution.

Training means offering encouragement to teachers who minister through the Church School (Matthew 12:24-33). A good teacher-training program includes a focus on encouragement of teachers.

Training means to present accurately the commitment to service that is needed in order to be effective (Matthew 10:34-39).

Training means sharing with fellow teachers in the present and eternal rewards of service (Matthew 10:40-42). Teachers must see the interconnectedness between ministry and the reception of Christ.⁶³

⁶³Sid Smith, *Reaching the Black Community Through the Sunday School* (Nashville, Tennessee: Convention Press, 1984), 84-87.

Finally, Dr. Howard Hendricks states, “in order to grow in the intellectual dimensions of life the teacher must: maintain a consistent study and reading program; enroll in continuing education courses, get to know their student, earn the right to be heard, and be willing to become vulnerable before their students.”⁶⁴ The Church School educators are charged with the responsibility to be prepared. However, if the quality of the Church School in Canaan Baptist Church of Christ is to improve, it must offer every opportunity for persons to enhance their teaching skills. I concur with Sid Smith, that every teacher has three binding obligations: “to be something, to know something, and to share something.”⁶⁵ After all learning is a lifelong process.

⁶⁴Howard Hendricks, *Teaching to Change Lives: Seven Proven Ways to Make Your Teaching Come Alive* (Colorado Springs, Colorado: 1987), 26-28, 95.

⁶⁵Sid Smith, *10 Super Sunday Schools in the Black Community* (Nashville, Tennessee: Broadman Press, 1986), 105.

Chapter 6

Narrative: Project Implementation

So we, being many are one body in Christ and every one members one of another. Having the gifts differing according to the grace that is given to us, whether prophesy, let us prophesy, according to the proportion of faith; or ministry, let us wait on our ministering, or he that teacheth, on teaching (Romans 12: 5-7)

Goal One—Awareness Publicity Campaign

In November 2007, we set a goal to create awareness and educate the congregation of Canaan Baptist Church of Christ as to the urgency and importance of having an effective Church School Workers ministry. An effective school is necessary for the transmission of the faith from one generation to another and to developing a gathered community of believers in which the Christian faith is shaped and nurtured. Dr. Lester Ruiz, my advisor, suggested that I establish a baseline survey to determine what the educational ministry of Canaan is by utilizing stratified (random) sampling of the congregation with three points from the sermon to know that I have achieved my goal. The above goal was planned for completion by May 31, 2008.

The strategy:

- To involve the senior pastor, I will solicit him to preach a sermon(s) and make pulpit announcements regarding the new educational initiative to enhance awareness and increase participation, particularly in the Saturday Church School ministry.
- To create awareness of the importance of the biblical principles and practices for the transmission of the faith, I will conduct focus group sessions and or a number of contemplative prayer sessions to enhance teacher self-awareness.

- To increase excitement and congregational participation, I will feature an article on “Teaching as Ministry” in the Canaan Voice newsletter, publish notices in the church bulletin, and issue flyers.
- To enhance awareness in the community, I will seek two or three partnerships through interdenominational sharing and ecumenical exchanges benchmarking other pedagogical perspectives of youth ministry.

A general pulpit announcement to kickoff this project was made in March 2008 by Reverend Johnson. Several weeks later a brochure/pamphlet entitled “The Teaching Church: A Guide for Prophetic Transformation, Calling for the Saints to Serve” was created and initially five hundred copies distributed to the congregation to increase awareness and solicit new and volunteer teachers (Appendix A). Additionally, over nine hundred copies of this pamphlet were inserted in the church bulletin in the May 2008. As Pastor Johnson wanted to saturate the church with this pamphlet, it was distributed every Sunday for three weeks. Approximately 2,000 pamphlets were distributed and we received four responses.

On April 8, 2008, Pastor Johnson and I met to discuss his involvement in this project and determined that he would preach on “Teaching as Ministry” in May 2008. This portion of the strategy was not met since the pastor was unexpectedly called away. The involvement of the senior pastor was very challenging because most pastors have very busy schedules and do not have time for additional responsibilities.

In May 2008 I had several conversations with the editor of the Canaan Voice newsletter regarding the submission of the article “Teaching as Ministry” for the June/July edition. It was determined that she would feature the article in the August 2008 issue of the Canaan Voice. The article was submitted to the editor of the Canaan Voice for publication in the August 2008 issue; however, the publication of the newsletter was

suspended. Several emails and telephones calls were made to the editor with no response. We later discovered that the editor no longer attended Canaan.

Two focus group sessions were held but this strategy was unsustainable due to scheduling problems between the Site Team, the teachers and me. I provided the teachers with a prayer called a ‘Teacher’s Litany of Praise and Thanksgiving’ that was to be recited every day (contemplative prayer) and during each training session (Appendix B).

Benchmarking through Interdenominational Sharing

There are several ecumenical exchanges with pedagogical perspectives that can lead to the goals that I am seeking to accomplish at Canaan Baptist Church of Christ. However, I do not know another church that provides planned and systematic education in Christian practices.

On April 25, 2008, I attended the first annual spring lecture presented by the Center for World Christianity at New York Theological Seminary (Appendix C).

On April 26-29, 2008, I attended an annual conference for leaders of multiracial and multicultural congregations entitled, “The Power of Stories: Living into God’s Reign,” held at Middle Collegiate Church in lower Manhattan. Middle Collegiate Church is a celebrating, culturally diverse, inclusive congregation and welcoming all who come through the door. It is the oldest continuous Protestant Church of America and as a teaching congregation they celebrate the arts. The ministries at Middle Church include rich and meaningful worship, care and education that nurture the mind, body and spirit, social action which embrace the global community, and active participation in interfaith dialogue for the purpose of justice and reconciliation.

The conference facilitators were: Dr. Jacqui Lewis, Dr. Eric Law, Dr. Brad Motta, Dr. James A. Forbes Jr., and the Rev. John Janka. The conference explored how the

Church leads the way toward an inclusive future with the underlying premise that “every congregation in America says they are welcoming, yet studies showed that 90% of American Christians worship within congregations in which 90% of the people there are just like them!” I utilized teaching strategies gleaned from my conference participation (Appendix D).

On June 6, 2008, I met with Reverend J. Lee Hill, Minister of Youth and Young Adults at The Riverside Church, a historic church on the Upper West Side of Manhattan. The Riverside Church is a member of the American Baptist Churches, USA and the United Church of Christ. They cooperate with the Council of Churches in New York, and with the New York State, National, and World Council of Churches. The senior pastor of Riverside Church is the newly installed Reverend Brad Braxton. The church is interdenominational, interracial and international; it is open, affirming and welcoming—embracing a new justice-based global initiative. Christian educators attend annual training sessions in the month of August as part of their vocational preparation (Appendix E).

On September 26-27, 2008, I attended a two-day teacher-training session at Crenshaw Christian Center East where the Reverend Terry B. Starks is pastor and Dr. Frederick K.C. Price is Founder. Crenshaw Christian Center-East is a nondenominational church located on 96th Street and Central Park and has a rapidly growing children’s ministry—with a shortage of teachers. The workshop facilitator was Dr. LaVerne Tolbert, Educational Director, Crenshaw Christian Center-West, and author of the book, *Teaching like Jesus: A Practical Guide to Christian Education in Your Church*. Through her website, www.teachinglikejesus.org, Dr. Tolbert offers curriculum resources to

Christian educators and churches for all developmental age groups. The workshop dealt with the essential ingredients for effective teaching. These were: biblical knowledge and interpretation of Scripture; interpersonal rapport and concern for the listener; teaching skill using the “hook strategies” taken from Lawrence Richards’ book *Creative Bible Teaching: A Bible Teacher’s Commentary*; and moral excellence.”⁶⁶ (Appendix F).

Organizations I contacted were the Parish Resource Center in Valley Stream, New York—their website is www.parishresourcescenter.org; the American Baptist Churches, Inc., Metro New York; and the PNBC: New York State Congress of Christian Education Department—for teacher training support and assistance on this project. In addition, I contacted the American Bible Society in New York City who provided the church with fifty free children and young adult Bibles that was distributed to the youth within the Church school program. Another organization that provides leadership-training workshops for professionals is Project Adventure, Inc. at www.pa.org.

⁶⁶LaVerne Tolbert, *Teaching like Jesus: A Practical Guide to Christian Education* (Grand Rapids, Michigan: Zondervan, 2000), 47.

Goal Two—Recruitment and Teacher Training

This goal was to recruit, educate, nurture and train a core team of skilled, motivated and committed people of God from among the congregation to work in Saturday Church School. The above goal was planned for completion by October 2008.

The strategy was:

- To recruit new volunteers, the Saturday Church School staff and I will have planning session(s) to determine next step.
- To conduct volunteer sign-up publicity campaign, we will hold an “open house” event.
- To launch a five to six week ‘Church School Workers Teaching Conference’ to train existing, new and potential teachers, I will administer training and or solicit the aid of a professional trainer.

The Superintendents of Church School, various members of the site team, and I had several meetings and telephone conversations regarding the publicity campaign, the open house event, and scheduling of teacher training. A new flyer was created and five hundred copies were distributed to the congregation (Appendix H). The Superintendent made announcements during Sunday morning services for three weeks. The open-house event took place on September 6, 2008. We received three flyer responses. This goal took several months to orchestrate.

Due to summer scheduling conflicts, I was unable to solicit denominational support from the PNBC: New York State Congress of Christian Education Department for the teacher training session. I decided to obtain outside professional assistance. Initially, with limited success in obtaining a professional trainer, I decided to shorten the duration of the training session from six weeks to three weeks. With this in mind, I was able to obtain the services of Dr. Penelope L. Lisi, professor in the Department of Educational Leadership and Director of the Center for Multicultural Research and

Education at Central Connecticut State University. Three training sessions were placed on the church calendar, September 6, 13, and 20, 2008 (Appendix G). I did the training for September 6, and 13, 2008 called “Qualities of Effective Teachers,” from 1PM to 3PM. The all day training workshop called “Creating Learning Environments That Support All Learners,” on September 20, 2008 was given with Professor Lisi as facilitator (Appendix I).

Teacher Training Workshop: Qualities of Effective Teachers

Feed my lambs...Feed my sheep...Feed my sheep...(John 21:15-19)

On September 6 and 13, both workshops opened with prayer and the reading of the teacher's litany. The seating arrangements were egalitarian style. The workshop that I facilitated had two goals: 1) to provide training in leadership principles that informs and supports the practices within the church, city and local community; and 2) to equip leaders with practical skills and tools that help to meet the complex challenges faced in youth ministry. The working definition: Christian educators are those individuals called by Christ as servant leaders to use their God-given gifts and skills to serve God's people, specifically the youth. Our scripture: "For even the Son of man did not come to be served but to serve..." (Mark 10:45).

Before the class began on September 6, 2008 the task and purpose was to establish the rational and the transformative thinking about being a cultural worker. The purpose of the training group was to address spiritual transformation and create a critical consciousness that diminished the teacher's ability to respond to the call of God in their lives (vocation) and to create a more intimate relationship with Jesus Christ. The elements of our group goals included a commitment to self, and to other persons in the group by adhering to the "Respectful Communication Guideline" principles.

These are:

R = take RESPONSIBILITY for what you say and feel without blaming others

E = use EMPATHETIC listening

S = be SENSITIVE to differences in communication styles

P = PONDER what you hear and feel before you speak

E = EXAMINE your own assumptions and perceptions

C = keep CONFIDENTIALITY

T = TRUST ambiguity because we are **not** here to debate who is right or wrong⁶⁷

To empower each person to speak from the heart the teachers were taught that they were cultural workers and asked them to model three of the grace-filled cyclical processes by Eric H. F. Law in *Sacred Acts, Holy Change—Mutual Invitation, Circle Prayer, and Respectful Communication Guidelines*.⁶⁸ The following are Four Core Leadership Principles:

1. Calling—Servant Leadership/Leader's Calling

Biblical Directive: Mathew 20:25-28, Mathew 19:27-30, John 13:1-17. Christian educators are called by Christ to a journey of servant leadership. The calling is progressive and a life-long process. Jesus calls leaders to significant “giving” of themselves—time, talent, and resources. The focus of service is not to oneself, but to be a “servant” to others.

2. Capacity—Leader’s Capacity

The effective Christian educator needs to continuously develop the knowledge, skills, and gifts to do the work of ministry. Capacity also refers to the organizational

⁶⁷From Eric H. F. Law, *The Bush Was Blazing But Not Consumed: Developing a Multicultural Community Through Dialogue and Liturgy* [handout from The Power of Story: Living Into God’s Reign Conference, April 26-29, 2008]

⁶⁸Eric H. F. Law, *Sacred Acts, Holy Change: Faithful Diversity and Practical Transformation* (St. Louis Missouri: Chalice Press, 2002), 75.

resources needed to do the work. The discussion also focused on spiritual gifts to build up the Body of Christ, natural talents, and temperament (leadership style).

3. Context

The effective Christian educator needs to continuously develop the knowledge, skills, and gifts to do the ministry, and to develop the organizational resources needed for the task.

4. Commitment

Christian educators must have an accurate understanding of self, ministry, and the dynamics of the community. Leaders are called to lead humbly and subsume their egos. Canaan teachers must undergo a Paradigm Shift—Appreciation of differences as opportunities rather than as problems (Appendix J).

The discussion focused on the Self—one's upbringing, cultural background, core values, and beliefs. Teachers are "created in God's image: a unique individual created for specific good work." (Ephesians 2:10); on commitment—the ministry must emanate from the core of the educator's/leader's life and his or her relationship to Christ—character, integrity, spiritual disciplines, core values, and overall commitment to the journey with Christ. The motive for service is not to get attention, look good, or gain sharper skills. The primary motive is "Love." Commitment is reflected in the teacher's character; authenticity; faithfulness; accepting responsibility for failure; taking time to invest in spiritual discipline; and perseverance—"stick-to-it-tiveness."

On September 13, the second workshop I facilitated covered concept-based curriculum teaching using Jesus as the master teacher, and competent leadership skills in a diverse changing world (Appendix K).

James H. Stronge in *Qualities of Effective Teachers* suggested that research findings on the classroom management-skills of effective teachers, consistently, contained the following elements: consistent, proactive discipline in the crux of effective classroom management; establishing routines for all daily tasks and needs; orchestration of smooth transitions and continuity of momentum throughout the day; and striking a balance between variety and challenge in student activities. In other words, “effective teachers seem to have eyes in the back of their heads.”⁶⁹

Effective classroom managers can multitask and have a heightened awareness of all actions and activities in the classroom. Classroom management skills include the use of space and proximity or movement around the classroom to be near to trouble spots and to encourage attention. Anticipating potential problems is a means to limit disruption. Effective classroom teachers resolve minor inattention and disruption before they become momentum throughout the day, are able to increase student engagement in learning and make good use of every instructional moment.

The most challenging aspect of the educator’s vocation is the way they manage the entire classroom environment or group because teachers can control their own attitudes and beliefs toward the children. To identify specific teacher behaviors that contribute to student achievement, we focused specifically on what teachers can control:

⁶⁹James H. Stronge, *Qualities of Effective Teachers* (Alexandria, Virginia: Association for Supervision and Curriculum Development, 2007), 42.

their own preparation, personality, and practice, rather than look at outside factors, such as demographics, to learn how effective teachers establish, manage, and maintain learning-focused classroom environments. The discussions encompassed how to organize time, communicate expectations, and plan instruction as well as present curriculum that support active and engaged learning to meet the needs of student in the classroom.

Workshop: Creating Learning Environments that Support all Learners

Insanity is continuing to do the same thing over and over again and expecting different results. Albert Einstein

On September 20, the all-day workshop facilitated by Dr. Penelope Lisi, opened with prayer and the reading of the teacher's litany. The seating arrangements were intentionally done in an egalitarian style. I provided catering service for the entire day and assisted Dr. Lisi with any changes in the room set-up. We utilized the entire space in Founder's Hall, as well as the church's DVD/VCR equipment. Dr. Lisi provided the laptop and monitor for the PowerPoint presentation. The church does not have that technology. The teachers, volunteers and potential teachers introduced themselves using "mutual invitation" and indicated the reason(s) for attending the workshop and what their expectations were. The underlying premise of the workshop was to recognize the tendency to do things that are familiar, comfortable, and enjoyable—even though they have nothing to do with the need at hand. We need to imagine alternative pedagogical methodologies.

As facilitator, Dr. Lisi presented the objectives and workshop agenda for the entire day and had packages prepared for twenty-five people (Appendix L). The initial discussions focused on understanding the Learning Pyramid—how do we learn; and on

motivation—how to support student motivation toward self-actualization, achievement, success and love of learning. The teachers did a self-check on a Motivational Framework for Culturally Responsive Teaching, followed by a debriefing from the assessment. We viewed and discussed a PowerPoint presentation entitled, “Creating the Environment to Promote Learning at High Levels for All Students.” The presentation focused on establishing inclusion through Collaborative Learning, Cooperative Learning, Writing groups, Peer teaching, Opportunities for multidimensional sharing, Focus groups and Reframing (Appendix M). After lunch the teachers watched a video called “Making Meaning in Literature—Readers as Individuals” that introduced them to Collaborative Learning and Cultural Sensitivity.

Responsive Teaching methods: The video clip was based on Flora Tyler’s—a teacher from Picacho Middle School in Las Cruces, New Mexico—classroom design influenced by the reading and writing workshop models of Nanci Atwell presented in her *In the Middle: Writing, Reading and Learning with Adolescents*.



The theory behind this model centered on the importance of students learning to make informed choices and taking charge of the planning and execution of their work. The teachers were placed in groups of twos and asked to analyze the teaching of Ms. Tyler, to be followed by practical applications. The teachers were placed in five small groups of four persons and instructed to use the models previously learned to create and develop motivating lesson plans that address diverse learner needs. At the end of this exercise the teachers critiqued the lesson plans.

The final exercise of the day further emphasized the need of doing this work as a community. The teachers were asked to complete the motivational conditions evaluation form for this workshop. We received 13 evaluation responses.

Goal Three—Institutional Evolution

This goal was the formation, operation and re-vitalization of the newly enlightened Saturday Church School staff under the Christian Education Commission or new Board of Christian Education. The above goal was planned for completion in December 2008.

The strategy:

- To conduct a “Celebration” event. I will administer this event with assistance from the Superintendent of Saturday Church School.
- The Christian Education Commission was to regularly monitor, evaluate and nurture the effectiveness of the Saturday Church School.
- Conduct monthly strategic planning sessions for short-term and long-term programs.

The Church School Superintendent decided that she wanted the students to take part in the “Celebration” event. Therefore, I put together a program, including the flyer and catering, and scheduled it for December 13, 2008 at 11:30AM (Appendix N). The program was intentionally designed so the children could witness the recognition ceremony of the teachers, some of who were their parents or relatives. Approximately 75 students and adults attended the celebration. The Christian Education Commission is under review and is conducting an on-going evaluation of the Saturday Church School

curriculum. The last two strategies are on-going processes, still in progress and going through transformation.

Evaluation

Each stage of the demonstration project will be planned and implemented with assistance from the Site Team. We will utilize the following research designs: quantitative research design to conduct face-to-face interviews of our focus group; descriptive studies to observe teaching programs; and qualitative research design to have individuals complete questionnaires for needs assessment. The triangulation with multiple analysts provides a check on bias in the data collection.

The results are derived from the following kinds of data collection: (1) in-depth, open-ended interviews, (2) direct observation and (3) written documents conducted during fieldwork. Feedback will be solicited from focus groups. The design of the questionnaire will include its main purpose, instructions for completion, measurable open-ended questions, individual profile information, and a section for informed consent and privacy. The questionnaire will be distributed to the focus group and members of the congregation for completion. Evaluation of the learning experience involves testing the efficiency of the program components in meeting the goals of learning, and the effectiveness of the goals in achieving the objectives. A data collection drop-off box was created and placed in the church's vestibule, a centralized area for all participant responses.

Assessment

Starting with the awareness campaign we received four responses to the pamphlet entitled, "The Teaching Church: A Guide for Prophetic Transformation." The persons

responding were: Laura D. Brown, Teresa Rembert, Deborah Williams-Camps, and Marsha Lee Watson. We received three responses to the “Recruiting New Teachers” flyer. They were: Kamali Williams, Annie Brown, and Qualar Brown. The September 6 workshop “Qualities of Effective Teacher” had eleven attendees and on September 13 there were twelve attendees. Additionally, we received three participant responses to the Final Evaluations for the Training Workshop—for the two sessions. Below are the responses for: Qualities of Effective Teachers (Appendix O).

Written Participant Response No. 001

Gender: Female

Age: 41-50

Ethnicity: African American

Employment Sector: Retired

Have you ever served as a Church School Teacher? Yes

What were your primary reasons for attending the teacher-training workshop? I need assistance with developing a more effective teaching method. Ideas or help in teaching.

What did you hope to get out of attending? I hope to gain ideas or ways to be effective in the class.

Did the training meet your expectations? Yes

What did you find distinctive about the training? The respect model and reflection on what upsets me and how that could be used against me.

Which aspects of the training were most beneficial or meaningful to you? To be honest with my emotions, respect model and classroom management.

Which aspects of the training were least beneficial or meaningful to you?
N/A

What could have been done to improve your training experience? Maybe there could have some breakout sessions and interactive sessions.

What were some of the personal learning experiences from the workshop (insights, awareness, discoveries etc.)? I learned how to prepare for my class, and not so much to read the lesson but plan, thinking outside the box.

Have they informed your personal life, and if so, how? In what ways have you applied your learning? N/A

What further assistance or support would be helpful for you to continue or deepen the learning experience from the training session?

Do you have any other comments? Thank you so much!

Written Participant Response No. 002

Gender: Female

Age: 31-40

Ethnicity: African-American

Employment Sector: Employed

Have you ever served as a Church School Teacher? No

What were your primary reasons for attending the teacher-training workshop? My primary reason was the observation of the workshop facilitator.

What did you hope to get out of attending? I hope to get an appreciation for and understanding the mission of the Church School ministry.

Did the training meet your expectations? Yes

What did you find distinctive about the training? Church School Workers were able to identify some of their strengths and weaknesses as instructors.

Which aspects of the training were most beneficial or meaningful to you?

Listening to other instructors share was beneficial.

Which aspects of the training were least beneficial or meaningful to you?

Why? I Interpretations of past Church School philosophies was not beneficial. If changes are to be made some of what was in place must be let go.

What could have been done to improve your training experience? Church School Workers didn't have the materials they use each week before them.

What were some of the personal learning experiences from the workshop (insights, awareness, discoveries etc.)? As a casual observer I felt that the facilitator can take over a discussion.

Have they informed your personal life, and if so, how? In what ways have you applied your learning? I receive a great deal of professional development so most of the material presented was not new.

What further assistance or support would be helpful for you to continue or deepen the learning experience from the training session? Training with the actual U. M. I. materials and how to adapt lesson materials for different ages, learning styles, etc., would have been helpful.

Do you have any other comments?

Written Participant Response No. 003

Gender: Female

Age: 41-50

Ethnicity: Latina

Employment Sector: Employed

Have you ever served as a Church School Teacher? No

What were your primary reasons for attending the teacher-training workshop? I was invited by Church School Director and Minister Whaley.

What did you hope to get out of attending? I am interested in working with the church School and so I thought it might be very helpful. It turned out to be a wonderful experience.

Did the training meet your expectations? Yes

What did you find distinctive about the training? Class participation was distinctive.

Which aspects of the training were most beneficial or meaningful to you? To be honest with my emotions, Respect model and Classroom management.

Which aspects of the training were least beneficial or meaningful to you? The whole class was beneficial.

What could have been done to improve your training experience? I can't think of anything because I enjoyed all of it.

What were some of the personal learning experiences from the workshop (insights, awareness, discoveries etc.)? Cooperation and Collaboration!

Have they informed your personal life, and if so, how? In what ways have you applied your learning? Well, that remains to be seen...I hope to use the teachings from today in my future endeavors.

What further assistance or support would be helpful for you to continue or deepen the learning experience from the training session? I need a lot more training (only just beginning).

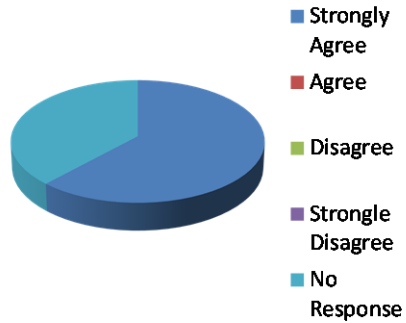
Do you have any other comments? Thank you so much! Debra Sierra

The daylong workshop, "Creating Learning Environments that Support All Learners" on September 20, 2008 had twenty-two persons in attendance with thirteen evaluation and assessment responses from the participants. Professor Lisi, who provided me with the results, conducted this process. The following are diagrams of the motivational conditions evaluation forms. The teachers were asked to indicate the strength of their agreement/disagreement with the statements using the four-point scale shown below where 1=strong agreement and 4=strong disagreement with a particular statement. No responses were recorded.

Teacher Evaluations

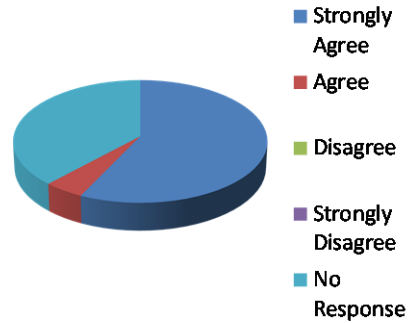
The workshop climate is friendly and respectful.

Question 1



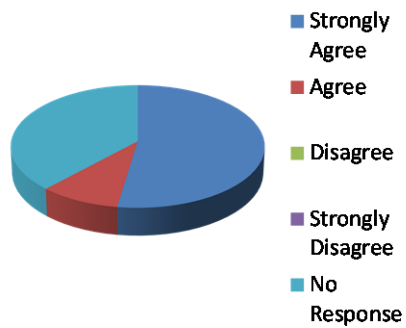
The workshop is relevant to my life.

Question 2



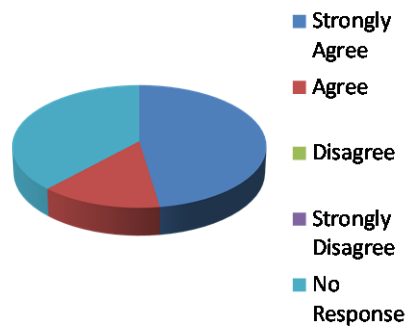
This workshop is challenging me to think.

Question 3



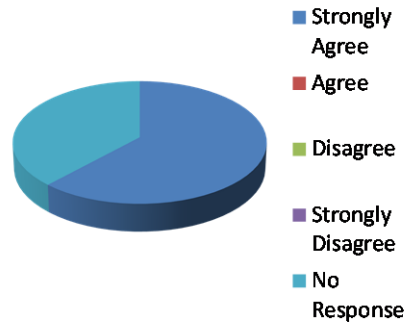
This workshop is helping me to be effective at what I value.

Question 4



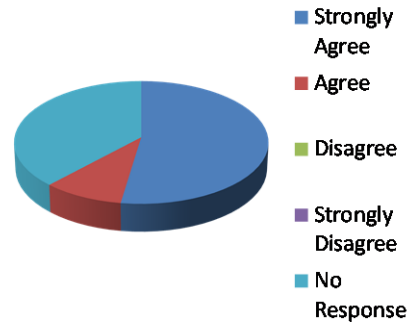
The facilitator respect learners' opinions and ideas.

Question 5



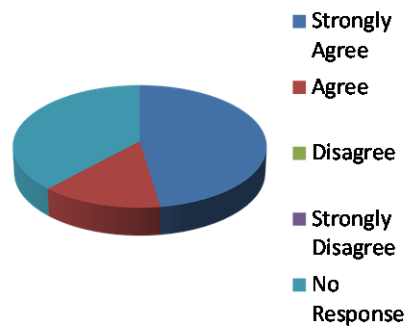
I can use my experiences and ways of knowing to support my learning.

Question 6



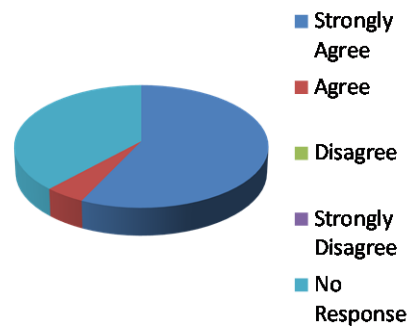
Most of the time in this workshop I feel engaged in what is going on.

Question 7



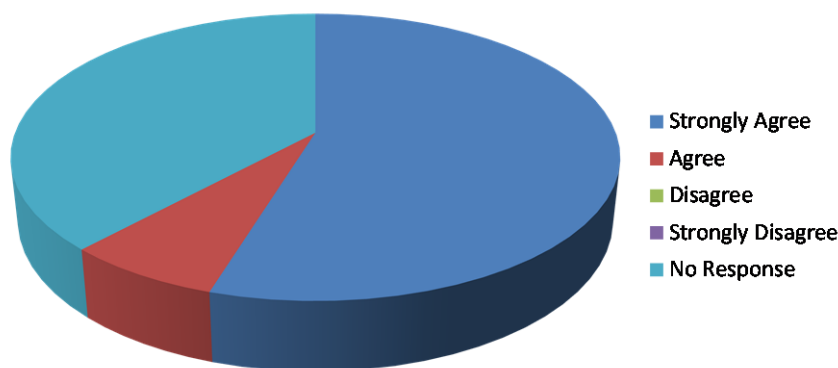
I actually will use the information or skills I am learning in this workshop.

Question 8



Cumulative Evaluation: Motivational Conditions

Question 1 thru 8



Reflection

Reflecting upon the entire process, Michael Quinn Patton suggests “the quality of qualitative data depends to a great extent on the methodological skill, sensitivity and integrity of the researchers. In order to generate useful and credible qualitative findings through observation, interviewing and content analysis one requires discipline, knowledge, training, practice, creativity, and hard work.”⁷⁰ Subsequently, the quality of the insights is more important than the number of insights generated.

Although the procedures for conducting the research were not always clear and self-evident at times, the group and I tried to work through the difficulties. I could have been more intentional and deliberate with the project implementation process.

⁷⁰Michael Quinn Patton, *Qualitative Research and Evaluation Methods* (London: Sage Publications, 1990), 5.

Overall, we received favorable responses for the entire demonstration project. Even though we did not get a large number of responses from the awareness campaign, the attendance at the workshop indicated that I did accomplish the project goals and objectives.

Chapter 7

Ministerial Competency

The Site Team, an integral part of the Doctor of Ministry program, consisted of the pastor, the Reverend Thomas D. Johnson, and six female members—Jacquelyn Ames, Allyson Morgan, Reverend Olivia Stewart-Smith, Reverend Lillian Miles, Christine Dudley, and Delores Moon-Whitehead of the Canaan Baptist Church of Christ. These women serve as clergy and leaders within the congregation, some of which I have worked closely with in various organizations.

In November, at the Site Team dinner, four members were given copies of their responsibilities in order to familiarize them with the process. However, as these members were not familiar with my work as a minister, I selected additional members to participate who knew me better. They were also given copies of the Site Team responsibilities.

On December 16, 2006, the Site team met for an extended meeting to discuss the competency assessment evaluation procedures and member/group responsibility. At this meeting, each team member was given an opportunity to express any concerns regarding the procedures. The Site Team responsibilities were to assist the candidate in assessing the level of competency in areas of ministry they felt to be important, and to discern which roles are expected and required in Canaan. Some of the members of my team indicated that they had never heard me preach or teach. Subsequent meetings were

scheduled for the site team to meet separately on January 17, 2007 and again on January 22, with me. The Site Team met separately on January 17, 2007 but did not complete the competency assessment process pending further explanation of the procedures. Pastor Johnson requested that the Seminary be contacted for clarification. The Site Team subsequently, met on January 23, 2007 to conclude their process. I met with the team on the following day, January 24, 2007.

At the combined meeting, we opened with prayer, followed by a discussion of the Site Team unified report. The original unified report was handed to me. The group gave sincere efforts and hard work in completing the report. They indicated that they thoughtfully took the time and effort to assess me fairly. The Team felt that I needed further development in the areas of Pastor, Administrator and Ecumenist. Overall the team felt that I had not had sufficient opportunities to demonstrate or develop these gifts in these three vital areas. I was pleasantly surprised by the group's sensitivity, honesty, and care in the process. I have learned that given a chance, people can be supportive. Therefore, I have to begin to look at things through a different lens, because not everyone is out to get me.

On May 8, 2007 it was decided at a subsequent Site Team meeting that it would be difficult to evaluate me as a Pastor, as I will not be able to fulfill that function as a member of the Pastoral staff—thus, Pastor was changed to Religious Educator. Consequently, the competencies I intend to develop and improve upon were religious educator, administrator, and ecumenist.

Personal Evaluation

A Religious Educator challenges the hearer to discover new resources within themselves. We invite others to new and more spiritually enlightened consciousness about self and society. With creativity and courage, we are prompted to ask new questions and work toward healing, reconciliation and justice. Such a challenge elicits personal growth in the gifts of the Spirit, which in turn overflow into the life of the community.

My personal goal in preparation as a religious leader for this project was to improve my ability to involve, train and supervise other educational leaders and analyze the needs of individuals, organizations and communities. And further, to develop appropriate educational strategies for Canaan Baptist Church Saturday School ministry that would enhance the teachers' ability to train the youth in biblical principals in a way that would help them to apply these principals in their daily lives. I was to read books, such as, *How to Think like Leonardo Da Vinci* by Michael J. Gelb, and *Spiritual Disciplines Handbook: Practices that Transform Us* by Adele Ahlberg Calhoun. I was also to utilize prayer and fasting as a source of discernment as well as spiritual preparation for openness to God's presence and the Holy Spirit's guidance.

From the beginning I utilized prayer and fasting as a source of discernment as well as spiritual preparation for openness to God's presence and the Holy Spirit's guidance. I felt that I needed spiritual direction to become more proficient if I was going to have any success with the project. Thus, in the summer of 2007, I elected to take an additional Doctor of Ministry seminar called "Transformation: Theory, Analysis, and Practice" taught at New York Theological Seminary. The seminar focused on the connections between personal and political transformation by political theorist Manfred

Halpern. The seminar gave me a glance at the meaning of social and personal transformation and what it takes to accomplish it. It also allowed me to look at my relationships and myself in a more critical and contextual way. This class formed the basis for my theological and academic work on this project. Adele Ahlberg Calhoun in *Spiritual Disciplines Handbook: Practices that Transform Us* provided me with spiritual food for thought. She asserted, “Spiritual direction is for those longing to drink from the river of life and ready to reflect on their own journey...Never think in lowering yourself you have less power for good—Charles de Foucault.”⁷¹ The most important thing that I learned from reading *How to Think like Leonardo Da Vinci* was how to achieve self-actualization. Michael J. Gelb states that I must “trust my inner self; feel the presence of the divine within me; allow myself to feel my feelings; and acknowledge my feelings about myself.”⁷² This allowed me to practice more fully the spiritual disciplines.

An Administrator is able to define and analyze a task or problem succinctly and clearly, establish concrete and realistic goals, develop strategies that flow out of these goals and initiate a clear, on-going process of evaluation. She communicates a sense of mission that sees each task as part of the whole life of the congregation and establishes a collegial environment in which the gifts of others are expressed. Through it all, there is precision, accuracy, organization and purpose. One senses that time is well spent, that efforts are not duplicated, and that efficiency is balanced against other competing factors. My personal goals as an administrator was to 1) improve my time management skills and

⁷¹Adele Ahlberg Calhoun, *Spiritual Disciplines Handbook: Practices that Transform Us* (Downers Grove, Illinois: IVP Books, 2005), 116.

⁷²Michael J. Gelb, *How to Think Like Leonardo Da Vinci: Seven Steps to Genius Every Day*, (New York: Delta Trade Paperbacks, 2004), 92.

my ability to involve others in the process of decision-making and 2) to develop an understanding of group processes and dynamics and an ability to work with them. My plan was to read *Conflict Management in Congregations* by David B. Lott and *Planning Programs for Adult Learners: A Practical Guide for Educators, Trainers and Staff Developers*, by Rosemary S. Caffarella in order to facilitate the learning process and allow the teachers to assume responsibility for their own achievements. I read Lott's book *Conflict Management in Congregations*, but did not read Caffarella's book because it did not meet the criteria needed for the project. This goal was very challenging since it was stated in one of my site team meetings that the team was to give me limited support—only that which required for me to receive my degree.

Throughout the implementation process of the project there were many challenges and opposing forces. From the beginning, time management was problematic, since every church group, auxiliary and ministry operated from standard organizational procedures. Individual participants in the project had established activities and responsibilities that were non-negotiable and, thus, took precedence over the project. One Site Team member (Delores Moon-Whitehead) dropped-out after the second meeting due to job responsibilities and another member (Jacquelyn Ames) had serious health issues. Scheduled meeting were often missed or abandoned. Gradually, project administration took on and adopted new forms of communications—for example, email and phone calls and messages. I felt that this action was a result of mistrust. The focus group, in particular, was apprehensive because of insufficient pastoral support and indifference. The group had a long history of abandonment by associate pastors and did not trust anyone because this group felt powerless. I tried to deal with everyone with

love, compassion and humility. I had to learn to identify feelings and meaning and to respond empathetically. However, I was not always successful in my attempts, but I kept trying.

David Lott's book *Conflict Management in Congregations* provided eight guiding principles that were helpful in the spirit of seeing what new things can emerge from conflict and having diverse positions. These principles were: allowing gracious time in which to do the work; discern the rhythm of our work, clarity about task and purpose, seek a framework within which to labor, maintain a sense of perspective and of humor, have a special place to go for reflection and feeding, seek guidance, and make time for solitude and silence."⁷³ In other word, I should always be open to finding ways of resolving conflicts and reconciling differences.

I learned much more about controversy and disagreements inside and outside congregations. For example, in read Gregory F. Augustine Pierce's *Activism That Makes Sense*, I learned that "conflict is both a normal and expected ingredient in any relationship—whether friendship or team work or family life."⁷⁴ The techniques I found helpful (for an inexperienced person such as me,) on how to negotiate and become a better participant in times of controversy were "to listen, democratize and be wise"⁷⁵ I was able to pick those issues and those tactics that the people in the congregation could accept.

⁷³David L. Lott, *Conflict Management in Congregations* (New York: The Alban Institute, 2001), 59-61.

⁷⁴Gregory F. Augustine Pierce, *Activism that Makes Sense: Congregation and Community Organization* (Chicago, Illinois: ACTA Publications, 1984), 71.

⁷⁵*Ibid.*, 72-73.

According to Marsha Shelley, “the best way to build an atmosphere of cooperation is to model a positive tone personally.”⁷⁶ She continues by saying that these ways are:

By praising publicly the congregation’s strengths;

By enjoying and taking pride in the diversity among church members;

By thanking critics, at least initially, for their candor and concern;

By assuming anything uncomplimentary you say about anyone will be repeated—and by trusting very few people with your private criticisms and suspicions;

By being slow to step into other people’s problems—balancing Paul’s instruction to carry, with some qualifications, each other’s burdens (Galatians 6:1-5) and Jesus’ refusal to intervene in the disputes of others (Luke 12:14).⁷⁷

“Ecumenical” comes from the Greek word *oikoumene* meaning the entire inhabited world. An ecumenist is one who ministers effectively in a global context, pays attention to the unity of the whole human race while attending to the mission of one’s own faith tradition, encourages interfaith dialogue and understanding, and seeks to engage in activities that promote the peace or well-being of the city.

My personal goal as an ecumenicalist was to improve and develop my ability to provide structured opportunities for interdenominational and interfaith worship, education, and action by fostering openness. A further goal was to recognize our interconnectedness with creation, God and one another, by utilizing discernment and

⁷⁶Marsha Shelley, *Well-Intentioned Dragons: Ministering to Problem People in the Church* (Minneapolis, Minnesota: Bethany House Publishers, 1985), 84.

⁷⁷*Ibid.*, 84-85.

openness to others and all that is around me. I was to read *Creative Ecumenical Education: Learning from One Another* by Simon Oxley, and *Becoming Multicultural Educators: Personal Journey Toward Professional Agency* by Geneva Gay, and to visit other places of worship and encourage interfaith dialogue and understanding in the congregation.

I read, Geneva Gay's book *Becoming Multicultural Educators: Personal Journey Toward Professional Agency* that helped me realize that becoming a multicultural teacher meant becoming a multicultural person first. She asserts, "Without this transformation of ourselves, any attempts at developing a multicultural perspective for teaching and learning will be shallow and superficial."⁷⁸ Gay further states:

This transformation involves a deep "personal awakening and call to action"...It is a transformative journey of acquiring more knowledge about ethnic and cultural diversity; confronting our own racism and ethnic biases; learning to see reality from a variety of ethnic and cultural perspectives; challenging inequities in conventional school policies, programs, and practices; working collaboratively with others with similar concerns; and being change agents in and outside of classrooms and schools.⁷⁹

Needless to say I did not always follow Gay's advice.

However, I did not read Simon Oxley's book nor did I invite anyone for interfaith dialogue to Canaan. I have no reason or excuse. However, I participated in several outside interfaith worship and dialogue conferences as indicated in my project narrative.

During the period from March 1, 2007 until December 1, 2008, I read many books through research and preparation for the implementation of this project and my

⁷⁸Geneva Gay, *Becoming Multicultural Educators: Personal Journey Toward Professional Agency* (San Francisco: Jossey-Bass, 2003), 5.

⁷⁹*Ibid.*, 5.

own personal transformation. Throughout the length of the demonstration project, I had approximately five face-to-face meetings with my Spiritual Advisor who observed and discussed my strengths and weaknesses for effective personal development and social transformation.

Reflecting upon the nature of my experience at New York Theological Seminary, I must say it has been very challenging and rewarding despite the struggles. There were times when I felt stressed; however some stressful situations can actually boost my inner potential and creativity if I totally rely upon the Holy Spirit. Throughout my journey of transformation in the course of this project, life has been rough. When I think of the journey, I think of Rose Nile-McCrary, who always reminded our Doctor of Ministry class that we are on a moving train. So no matter what comes my way, I cannot give up because it is God who holds the reigns. The Spirit of God is the one who sustains me with the Logos and God's breath (*ruah*). Therefore, I was able to improve my competency as a religious educator, ecumenicalist and administrator. In each case I learned how much more I have to learn to become more proficient and confident in those areas. Between March 2008 and December 2008, there were times I thought I would not have made it because of my limited knowledge. However, I was able to receive direction and support when I needed it.

In my church I have not always been accepted, therefore this project presented an extra challenge for me. It posed the question on how do I love those who don't love me? How to I apply the mercy and grace of God when those around me are stumbling blocks? Well, all that I can say is I tried to see Jesus. This approach was not always successful but I tried my best because I understand mistrust. As an associate minister, I was not

given any pastoral authority or responsibility in the Church School ministry. The senior pastor controls all activities conducted within the church.

Through my personal journey of transformation, I was constantly reminded that Jesus Christ as the faithful embodiment of an alternative consciousness and in His compassion embodied the anguish of those rejected by the dominant culture, and as embodied anguish, has the authority to show the deathly end of such dominant reality. “Jesus Christ denounced the Domination System of his day and proclaimed the advent of the reign of God which would transform every aspect of reality, even the social framework of existence.”⁸⁰

As Kwame Anthony Appiah states, “throughout our lives part of the material that we are responding to in shaping our selves is not within us but outside us, out there in the social world...Human beings owe to each other help to distinguish the better from the worse, and encouragement to choose the former and avoid the latter.”⁸¹ As a minister, it was not easy to be with people in the midst of intense feelings, uncomfortable situations, crisis, and serious disagreements about moral and ethical decisions. However, one of the most important aspects of my vocation, particularly the Doctor of Ministry Project, was engaging my entire physical being in the service of caring for others. Teacher training involves the ministry of presence and I felt that it helped me to become more sensitive and more effective in ministry. It allowed me to practice openness in my attitude in order to gain more knowledge in a multicultural setting. I must not flee uncomfortable or

⁸⁰Walter Wink, *Engaging the Powers: Discernment and Resistance in a World of Domination*, (Minneapolis: Fortress Press, 1992), 82.

⁸¹Kwame Anthony Appiah, *The Ethics of Identity* (Princeton: Princeton University, 2005), 21,32.

unpleasant circumstances, while realizing if I do it is fine. Subsequently, I tried to find ways to move beyond the silence, ignorance, and prejudice that so often characterize congregational members in their relations.

I pray that God will continue to show me how to stand beside others so I can pour into others. I must learn not to fear rejection because God has the final word on my ministry. I want God to teach me the deeper mysteries of life. I must guard against burnout and have a healthy reputation of myself (self-esteem). In other words I must love self and possess an attitude of gratitude, helping others in need. Prayer, study, and reflection are my avenues to personal transformation.

Site Team Competency Evaluation

Overall, the Site Team collectively felt that I did well in my competency as a Religious Educator, Administrator, and Ecumenicalist. I need further development in the area of administration.

Religious Educator

Reverend Dr. Lillian Miles

In the area of Religious Education, Minister Whaley set out to develop and implement a training program for Canaan Baptist Church School teachers. Her goal was to implement a project that would challenge and enhance the skills and ability of our church youth teachers to train our youth in a way that would enable them to apply their biblical knowledge in a practical way in their daily living.

As a former youth pastor at Canaan, I was aware of some of the challenges Minister Whaley would face as she embarked upon her (much needed) teacher training project at Canaan. The Church School teachers like many of Canaan disciples were facing the aftermath of a painful transition period. During the absence of a senior pastor

tension between Church School teachers, Youth Board members, and Youth Choir leaders had developed. The Church School teachers are a group of dedicated Canaan disciples who have a passion for working with the children. For the most part they are traditionalists, very sensitive and in charge/control of Canaan's Church School. However, they were spending far too much time in disciplining the children and the children were not taught biblical principals in a way that would help them in their daily living and in their growth as Christians. Anyone attempting to work within the setting of Saturday Church School would have to be very God-centered and focused in order to bring about positive change.

She also indicated, as a site team member she observed and participated in Minister Whaley's planning meetings. Some of these meetings were with site members and Church School teachers. During the meetings with the teachers I was able to witness a transformation on the part of the teachers. At first they were suspicious and defensive. Minister Whaley was able to draw them in and soon they began to see her vision in a positive light and quickly they became interested, enthusiastic participants in the planning and implementation of the Learning Workshops for Church School Teachers.

Minister Whaley came to this project with formal training in Education and prior experience in working with the church school. She also teaches Baptist Union Training (B.T.U.) and Adult Church School at Canaan. I believe this project has honed her skills as a religious educator and leader. She did extensive research on teaching resources for youth, teaching environment, different tools and variables, and teaching methodologies. She planned and successfully implemented three training sessions. I spoke with some of the teachers that attended the sessions and the feedback was positive. The teachers are

looking forward to Minister Whaley's continued monitoring of the outcome and the hope for real transformation in the way the religious training takes place during Canaan's church school. I believe Minister Whaley did an excellent job and has become a very knowledgeable Religious Educator.

Allyson S. Morgan

Initially, the candidate was given an assessment level of "Develop" as a religious educator. The candidate showed strength in this competency, but needed to hone in and smooth out some aspects in order to develop further or to excel in it. The candidate showed an understanding of child development, and possessed the ability to communicate religious concepts and challenges appropriately to different age groups. During the project, the candidate demonstrated growth in this competency by acting as facilitator in teacher-training workshops. The candidate should consider the following suggested next steps: continue to work on analyzing the needs of individuals, organizations, and communities in light of the changes in instructional technology and methodology; avoid generalizing when making observations of teacher methods and effectiveness.

Reverend Olevia Stewart-Smith

As a Religious Educator, Regina Whaley was observed in several meetings from March through December 2008. She demonstrated her ability in planning for and implementing new teaching concepts for Canaan Baptist Church School Teachers, Clergy, and teachers from other Ministries at Canaan. She always used prayer in opening and closing sessions as request for divine guidance. She heightens alertness and taught the teachers the importance of learning as an on-going as spiritual growth.

In my observation of Min Regina Whaley as a site team member and Pastoral Staff at Canaan I have seen her strengths as a Religious Educator demonstrated in the following areas:

Ability to communicate religious concepts and challenges suitable to different age groups—Outstanding

Ability to view needs of groups, individuals and ministries and develop suitable educational responses—Good

Ability to supervise, involve and train other educational leaders—Very Good

Ability to communicate, prepare subject matter with organization of thought and clarity—Outstanding

Openness to dialogue with others—Good

Administrator

Reverend Miles

In the area of administration, I witnessed Minister Whaley busily planning and making things happen to move her project forward. In one of the first meetings she showed up to the meeting without an agenda. As a result the meeting started going in many different directions. In the very beginning I saw this as an administrative weakness. However this did not happen again. Minister Whaley (early on) took control of the meetings and the planning of her project. She kept the site team members abreast of what she was doing, asked for help when needed and included others in the congregation in her plans for the implementation of her project. She created a brochure and a survey that was given out to the congregation and announcements were made from the pulpit regarding her project. She presented study material/youth bibles to the church school better suited to teaching in the twenty-first century church school. She showed

strong skills in organization as she mobilized presenters for the training workshops that would energize the teachers and offer diverse ideas in developing a stronger model of teaching. She was able to take negative as well as positive criticism from the site team members and others while remaining focused and opened to her own vision for the project. I see Minister Whaley as a good administrator. I believe she is strong in this area and will continue to become better as she continues to work in church leadership.

Allyson S. Morgan

Initially, the candidate was given an assessment level of “Start” as an Administrator. The candidate had yet to use this latent gift. It seemed that the candidate had the ability to understand group processes and dynamics, as well as the ability to identify and make use of the personal and material resources of the congregation, organization, or community. Throughout the project opportunities for developing administrative gifts were available. The candidate planned and implemented successful teacher-training workshops. However, the candidate should consider taking the following next steps: continue to develop their efficiency and organization; to continue develop the ability to establish realistic goals; to develop the ability to involve other persons in decision-making; and to establish and maintain effective lines of communication. Administrator-Strengths noted:

Ability to involve others in the decision-making process—Outstanding

Understanding group dynamics and steps and ability to work with groups—Good

Ability to retain effective lines of communication—Good

Weakness—need improvement—organization and efficiency

Rev. Olevia Stewart-Smith

She drafted letters of formal invitation for the teacher training sessions. Sessions were open to instructors of all Christian Education groups. They were announced by the Senior Pastor from the pulpit. She had survey questions made before the sessions. She had supplies required for training sessions in place before sessions begin. Her time management was very good. She did an excellent presentation of her teaching in two of the sessions.

The effective teaching Attitudes and Concept Teaching which was well received by all who attended—Baptist Training Unit Director, New Disciples Teacher, Learning Center Teacher. She encouraged group participation and interaction.

Other

We observed Minister Whaley reading books and getting her tools for teaching—The Youth Bibles. Some of the books she used in her project were: *Creating Highly Motivating Classrooms for all Students: A School-wide Approach to Powerful Teaching with Diverse Learners* and M. Ginsberg, *How to Think Like Leonardo Da Vinci*.

She called for the support of the congregation in planning a project that would show church schoolteachers and other teachers from different Ministries at Canaan in her Teacher training workshop, with this excellent theme, “Creating Learning Environments That Support All Learners.” In the daylong workshop skillfully planned by Minister Regina Whaley and facilitated by Lisi L. Penelope, Ph.D. Canaan Baptist Church of Christ teachers were taught to assess their own knowledge of culture and their understanding of culture on teaching and learning. Min. R. Whaley has demonstrated outstanding work in the manner in which she has offered and implemented new ideas for

the Church School Program in Teacher Training Christian Ed. Steps needed for improvement in the future—Prayer without ceasing—Walk in Grace—We have made it this far by faith leaning on the Lord—Remain steadfast.

Ecumenicalism

Reverend Miles

Minister Whaley began this mission with little to no experience. Yet she became passionate about ecumenicalism and embarked on this journey with growing intensity. When speaking about her research in this area, her eyes light up and one can feel the joy she experienced doing this research. She visited three very different sites:

The Riverside Church, which is inter-denominational, American Baptist (ABC) and United Church of Christ (UCC), is known for its advocacy of social justice and its well-established youth ministry. She was able to meet with the Director of Education and came away with added knowledge on youth and Christian education.

Minister Whaley also visited the Crenshaw Christian Center East (CCC) a non-denominational Word Church, founded by Dr. Frederick Price. Here she participated in a three-day “Annual Workshop on Training” facilitated by Dr. Levin Tolbert, author of *Teaching Like Jesus*.

She participated in workshops on: “The Power of Stories; How to Teach and Train in a Multi-Cultural and Multi Racial Congregation;” and “Teaching and Leadership Development.” Last but not least, she visited the Middle Collegiate Church in the East Village. Middle Collegiate is a Reformed Protestant Dutch Church that uses the Creative Arts as a method for teaching religious education. With the assistance of artists, creative music, and trips to free and inexpensive cultural events in the city, they are able to teach Christian Education in a very unconventional way.

I believe Minister Whaley's imagination and diversity in developing teachers training methods were stretched in this area; and that she was able to incorporate some of this knowledge in her planning and implementation of the training sessions. I believe her interest in this area has been heightened and that she now has the potential of becoming an excellent "ecumenicalist" if she chooses to do so.

We thank God for the work that Minister Whaley has done here at Canaan. We look forward to the continued positive changes in Church School due to her project on Teachers training.

Allyson S. Morgan

The candidate indicated knowledge of and appreciation for varied denominational, confessional, or religious traditions, and a willingness to learn from other traditions and to be challenged by other traditions of faith. The candidate reported the results of several experiences with other congregations. The candidate did not have team membership accompany her on these visitations that makes evaluating the candidate inappropriate for this competency. This is an example of when more explicit communication between the candidate and the team membership was needed in terms of expectations, schedule, and availability. It was noted that the visits made were to Christian congregations. Perhaps, future visits and exchanges with non-Christian congregations will be scheduled to offer the candidate an opportunity to make connections to other religious congregations within the geographic community that will benefit all congregations. She visited non-denominational Churches and partnership in sharing and appreciation of the sameness and difference we share in our religious belief and she did not demonstrate a spirit of proselytizing. Ecumenist Strengths:

Ability to show cheerfulness and ability to have dialogue and comprehension
across denominational religious or confessional lines—Outstanding

Weakness—none noted

Epilogue

A Theology of Prophetic Transformation

See, I have set you this day over nations and over kingdoms,

To pluck up and to break down,

To destroy and to overthrow,

And build and plant.

Jeremiah 1:10

The question that confronts the church and Church School is what will it take to create a fundamentally new and better Church School Workers ministry with motivated teachers, parents and students? What happens when people are no longer willing or able—when faced with such change to traditional values, ideas and relationships—to deny their own experiences, ideas, and hopes? God discloses in Deuteronomy 30:19 “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life that both thou and thy seed may live.” There are two means of transformation—life or death.

People come to faith and grow in the life of faith by participating in the practices of the Christian life. For all of us, lay, and clergy alike, if we feel our hunger for meaning and purpose are not being met, perhaps the fact that we have not engaged in the practices and disciplines of the life of faith has something to do with it.⁸²

⁸²Craig Dykstra, *Growing in the Life of Faith: Education and Christian Practices*, (Louisville, Kentucky: Westminster John Knox, 2005), 55.

Transformation involves rhythm, balance, performance (guts or risk taking) and is experimental. David T. Abalos states,

Our participation in helping to shape and direct the fundamentally new by giving it a concrete face is essential. We together with the sacred continuously shape life dialectically; change emerges out of struggle between complementary forces such as the masculine-feminine and the human-divine that brings about a new reality or transformation. There is no final resting place in a continuous process of transformation. All of us, then, are experiments of the depths; we are in reality temples, crucibles, and vessels, carriers of the sacred.⁸³

Developing an identity and character as a Christian educator makes a great difference in our commitment, motivation, maturity, confidence, and perseverance. The Lord holds us to a 'stricter account,' but also gives us His grace. Therefore, we can develop the identity and character of a Christian educator, for God "Who calls us is trustworthy, therefore God will do it" (1 Thessalonians 5:24). Like Moses, who prepared the people for his departure, and blessed the vocation of the Levites priests (Deuteronomy 33:10) and instructed them to teach and to preside at the altar, pastors and Christian educators should not allow others to become dependent upon them for their spiritual growth, but help them to become dependent upon God.

In the final analysis the Holy Bible suggests the following:

Our approach has to be Scripture-based. 2 Timothy 3:16-17; Hebrews. 5:14.

Our decisions have to be defined within the framework of God's will. Matthew 26:39; James 4:17.

⁸³Abalos, *Latinos in the United States*, 11.

Our lives have to carry out the decisions that are made no matter how difficult.

Acts 4:19-20.

Our hearts have to be devoted to God. Mark 12:30-31.

Appendices

APPENDIX - A



Our Priority

Patterned by Jesus

Matthew 9:35
John 17:8-14, 17, 20
Acts 2:42, 5:42

Commanded in Scripture

Matthew 28:19-20

God places a high priority on the training ministry of the church. The Bible, in the book of Ephesians, tells the church to, " ..prepare people for works of service so that the body of Christ can be built up...joined and held together as each part does its work". Resources such as scripture, pastor, teachers and volunteers are there to help people know and love God more abundantly, leaving us without excuse. Please help by sharing your gifts.

The Process

Life-long

Philippians 3:10-16
Developmental
Hebrews 6:1

Relational

Corporate
1 Timothy 4:13

Interpersonal

Colossians 3:16

Personal

2 Timothy 2:15

The process is **not** instantaneous but unending since people are at different developmental stages and grows at different paces. This process challenges the leadership but supports the reason for varying strategies, teaching methods, and/or programs, for accomplishing this objective. Both the large and the small group settings are important in the process as well as personal time with the Lord.

The Results

Maturity

Ephesians 4:11-13

Discernment

Ephesians 4:14; Hebrews 5:14

Growth

Ephesians 4:15; 1 Corinthians 3:6-7

Greater knowledge of and love for God

Colossians 1:9-11; Philipppians 1:9-11

Multiplication

2 Timothy 2

The Educational Ministry

Discipleship

Matthew 28:19-20

Equipping

Ephesians 4:11-16

Teaching

Matthew 28:19-20

Preaching

2 Timothy 4:2

Exhorting

1 Timothy 4:13

When the church takes a committed, consistent, and balanced approach to providing opportunities for people to be nurtured in their knowledge of and love for God, then the church can move into the reproductive stages where those who have been disciples take what they have learned and teach others.

APPENDIX - B
Teacher's Litany of Praise and Thanksgiving
A TEACHER'S LITANY OF PRAISE AND THANKSGIVING

For the gift of yourself to the whole world and to me;
I give you praise and thanks, O God.

For revealing yourself to me through the words of the Holy Scripture;
I give you praise and thanks, O God.

For demonstrating so clearly your love in the life, death, and resurrection of Jesus Christ,
your Son and my Saviour;
I give you praise and thanks, O God.

For naming me your child and including me among your people;
I give you praise and thanks, O God.

For calling me to serve in the ministry of teaching;
I give you praise and thanks, O God.

For giving me a story to tell and a faith to share;
I give you praise and thanks, O God.

For providing students with such a variety of gifts, needs, and interests;
I give you praise and thanks, O God.

For equipping me to be their teachers;
I give you praise and thanks, O God.

For the vision of a world that loves you and lives in peace;
I give you praise and thanks, O God.

And for the special opportunity you give to me to serve you and your children as a teacher;
I give you praise and thanks, O God.

Amen!

APPENDIX – C
The Center for World Christianity Presents the Annual Spring Lecture

NEW YORK THEOLOGICAL SEMINARY

...continuing the Biblical Seminary in New York

Friday, April 25, 2008

Workshops: 1:00-2:30 pm
3:00-4:30 pm
Supper: 5:00 pm
Lecture: 7:00 pm
Reception to follow

Join us for an afternoon of
dialog on:

- Globalization and Religion
- Women and Religion
- Multifaith Experience in
West Africa
- Globalization and Culture

with our visiting scholars:

Dr. Elizabeth Amoah
Dr. Rabiatu Armah
Ms. Joyce Boham
Mr. Modupe Oduyoye

and NYTS Faculty:

Co-sponsored by the NYTS
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New York Theological Seminary
at
The Interchurch Center
475 Riverside Drive, Suite 500
New York, NY 10115
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For further information, contact:
Ms. Courtney Wiley-Harris
cwiley@nyts.edu
212-870-1253

Funded by
The Henry Luce Foundation

The Center for World Christianity Presents The Annual Spring Lecture



The Changing Currents
of Christianity in Africa:
The West African Profile

Friday
April 25, 2008
7:00 pm

The Interchurch Center
Chapel

Dr. Mercy Amba Oduyoye

Director
Institute of Women in Religion and Culture
Trinity Theological Seminary
Legon, Ghana
Author and Theologian

WORKSHOPS

- Globalization and Religion
- Women and Religion
- Multifaith Experience in West Africa
- Globalization and Culture

Panelists include: Akintunde Akinade, Hakeem Akuntunde, Nurah Amat'ullah, Elizabeth Amoah, Rabiatu Armah, Joyce Boham, Moses Biney, Daniel Brenner, Cynthia Díaz, Heidi Hadsell, Catherine Keller, Lois Gehr Livezey, Modupe Oduyoye, Kofi Asare Opoku, Peter Paris, Lester Ruiz, Donna Schaper, Matthew Weiner, Traci West

APPENDIX - D
The Power of Stories: Living into God's Reign

Earn the Right to be Heard

- Give the gift of time.
- Help teens "relearn" biblical information.
- Be transparent....be real!
- Set boundaries.
- Deal with their stuff (sex, gangs).
- Provide parent-training for parents.



Voluntary Learners

Adults are voluntary learners. Wise parents may insist that their children attend the children's and youth services, but after high school the decision to go to a bible study is usually left up to the individual. With the time constraints of day-to-day living, adults balance their church attendance among work, family, friends, and recreation. Unless they are spiritually mature, most adults will only enter the learning environment—the bible study or classroom—when they have a need. If gaining new information will help them to fulfill personal or family goals, then adults are ready to learn.

Readiness to learn is key to teachable moments. Learning is most effective when adults have a need for the information. The teacher can help motivate students to learn, but the teacher cannot make students learn. Of course, the Master Teacher was a master of teachable moments.

Jesus capitalized on teachable moments in the everyday, ordinary experiences of his learners to meet them at their point of need.

John 4:13-15

Hook Book Look Took

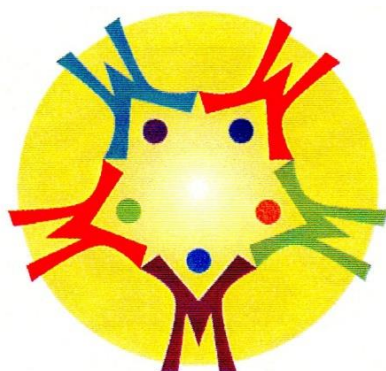
...Captures the learner's attention and sets the stage for the lesson. It leads naturally to the...

...The bible lesson. Learners are now ready to dig into the word of God personally discover God's truth.

...forms a bridge between bible times and today. It answers the questions. "What is happening in the world around us?" And "How does this lesson relate to the people, events, or circumstances today?"

...Is the personal application. Students make decisions by responding to the question, "What will I do with what I have learned?"

Teaching Like Jesus Workshop by
Dr. La Verne Tolbert



"THE POWER OF STORY: Living Into God's Reign

**A Conference for Leaders in Multiracial/Multicultural Congregations
April 26-29, 2008**

SATURDAY

| | | |
|---------------|---|-------------|
| 12:00-1:00 PM | Registration | Social Hall |
| 1:00 2:00 PM | Orientation, Introductions, Goal Setting | Social Hall |
| 2:00-3:30 PM | <i>The Power of Story: Rehearsing God's Reign</i> | Sanctuary |

This first plenary sets the theoretical frame: church leaders can reform identity, individual and corporate, through preaching, teaching and leadership development. The story of a multiracial future is rooted in God's salvific story, which ends with all tribes praising God in one voice. This conference will help us to line our congregational stories up with that promised Reign of God as storied in Rev. 7
Jacqui Lewis

| | | |
|--------------|------------------------------------|-------------|
| 3:30-3:45 PM | Break | Social Hall |
| 3:45-4:45 PM | Networking/Structured Storytelling | Social Hall |

Participants will do structured storytelling in small groups with pre-set questions to practice some of what they learn above. They will be engaging around their own case study: an "episode" in the life of their congregation or context that needs work around our multiracial future.

| | | |
|--------------|---|-----------|
| 5:00-6:00 PM | <i>The Power of Story: A True Story of Vision</i> | Sanctuary |
|--------------|---|-----------|

This second plenary will use Middle Church as a case study to explore the practical ways to "hold" a congregation through visioning, education, and leadership development as it is intentionally multiracial/multicultural.

| | | |
|-----------|------------------------|-----------|
| 7:30 p.m. | Special Film Screening | Sanctuary |
|-----------|------------------------|-----------|

SUNDAY

8:00-9:00 Breakfast and Network 2

Social Hall

Participants will be encouraged to network in affinity groups as they continue to process where their congregations are on the way to a multiracial future.

9:00 –11:00 *Encountering and Countering the Way Race is Storied*

3rd Floor

Participants will prepare for worship by telling the truth about race. He will do some didactic about the story of race in America, and encourage a conversation about how the church can step up to the plate with even more conviction. There will be interactive learning, and group process work. It is important to address racism and prejudice in a straight forward way. John will help us to unmask how racism is at the core of what we need to heal.

John Janka

11:15 *Worship Celebration*

Sanctuary

12:45-1:30 Brunch

Social Hall

1:30-2:45 *Storying the Vision Through Worship, Music and the Arts*

Sanctuary

Panel Discussion

3:00-4:00 *Organ for the New World Recital*

Sanctuary

Cameron Carpenter, Artist in Residence at Middle Church

4:00-6:00 Explore the Vibrant East Village

6:00-7:00 *Jazz on High* Worship Celebration

Sanctuary

Dinner on Your Own

MONDAY

- | | | |
|---------------|--|-------------|
| 8:30 -9:30 | Breakfast and Networking. | Social Hall |
| 9:30-11:00 | <i>Re-writing the Congregation's Story: Managing Change</i> | Sanctuary |
| | Using lecture and interaction, this plenary will expose participants to leadership theory and systems theory to do a practical and theological engagement of managing the dynamics of change in a system. | John Janka |
| 11:15 – 12:30 | Workshop 1/Coaching 1 | |
| | Participants can choose to attend two of the nine offered workshops during the conference, or attend a 30 minute coaching session. Registration is required for all coaching sessions. | |
| 12:30-1:15 | Lunch | Social Hall |
| 1:15 – 2:45 | <i>Reading and Re-writing the Cultural Story</i> | |
| | Eric Law will help us to do a reading of culture, teaching us and modeling for us how much we need to be students of culture as part of our exegetical work, on the way to a multiracial/multicultural future. | |
| 2:45 | Break | |
| 3:00-4:30 | <i>Rehearsing the New Story in Community</i> | |
| | In this plenary, participants will learn practical ways of shaping a respectful, multicultural/multiracial community through healthy relating. | Eric Law |
| 4:30-5:00 | Break | |
| 5:30--7:00 | Dinner at Cucina De Pesce, 4 th Street (between 2 nd & 3 rd Avenue) | |
| 7:00 | <i>Race Matters</i> Keynote Address Dr. James Forbes | Sanctuary |
| | Senior Minister Emeritus, Riverside Church & Director Healing of the Nations Foundation | |

Tuesday

| | | | |
|-------------|--|---------------------------|-------------|
| 8 – 8:30 | Continental Breakfast | | Social Hall |
| 8:30-9:30 | Networking/Group Coaching: Making Maps for Success | | Social Hall |
| | In this networking time, participants will work with each other on their own “episode” on which they have been reflecting from their ministry contexts | | |
| 9:45-11:00 | Workshop 2/Coaching 2 | | |
| 11:15-12:00 | <i>You and the New Story</i> | Jacqui Lewis & John Janka | Sanctuary |
| 12:00-12:15 | Break | | |
| 12:15-12:45 | Closing worship: <i>Rehearsing the Reign</i> | | Sanctuary |

Workshop Electives

A.

Starting from Scratch: Learnings from New Church Developments

Peter Bai

New church development come with particular opportunities. Learn how to build norms into your new church development by studying the model of other churches.

B.

Kicking Butt: Using Marketing to Create Change

Scott Cocking

Communication can be a vital element to creating change in your congregation. What general framework and the specific strategies can you use? Learn how to tell the new story in traditional and non-traditional ways.

C.

The Art(s) of Dismantling Racism

Gordon Dragt

We can't talk about a multicultural and multiracial future without talking about race. Learn how to use arts as a way to address the issue and avoid the sometimes tricky and uncomfortable conversations that the concept of race can raise.

D.

Wherever Two or More Are Gathered: Managing Conflict and Congregational Dynamics

John Janka

Conflict often arises from competing viewpoints and ideas that are inherent in groups. Learn how to manage conflict and change as an essential skill in creating a multicultural and multiracial future.

E.

On Lions and Lambs: Dealing with Difference

Eric Law

To be authentic, a true multicultural and multiracial future must embrace diversity within a community. And yet it is one of the most difficult things to do. Learn how to honor difference in order to create real community.

F.

Plotting Points of Success: Getting from Conviction to Competencies

Jacqui Lewis

Getting from theory to practice can be daunting. Learn a practical, step-by-step visioning process to help you create your own plan for a multicultural and multicultural future.

G.

Tools for Teaching: Everything Is Education

Brad Motta

Expanding your education program beyond just classes and workshops can make every aspect of congregational life educational. Learn how put these tools to work towards a multicultural and multiracial future.

H.

We're Not in Kansas Anymore: A Case Story for Middle America

Blaine Newhouse

Multicultural and multiracial ministry is not code for urban ministry. Learn how one church in the suburban Midwest has successfully brought change and growth to its congregation through a multicultural ministry.

I.

Shades of Color: Asian and Latino Voices

Steve Robbins, Company

Multicultural and multiracial ministries have more than two sides. Learn how to address the issues beyond a black-and-white lens.

J.

Individual Coaching Session

Vicky Menning, Roger Price, and team

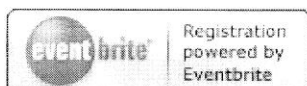
Do you have a specific issue or question that you want to address? Sign up for an individual coaching session to get in-depth help. *Note: Sign up as one of your workshop choices. Space is limited.*

Reception Desk

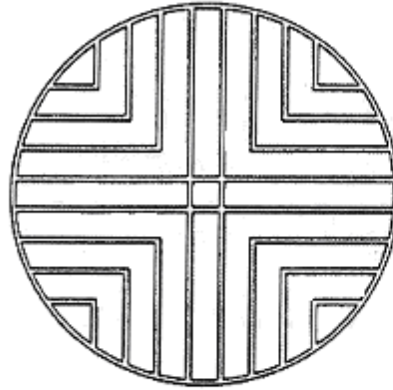
From: Middle Church [orders@eventbrite.com]
Sent: Friday, March 14, 2008 10:07 AM
To: Reception Desk
Subject: Order Confirmation for The Power of Story: Living into God's Reign 2008

INVITE FRIENDS >

| Order Confirmation | | | |
|---|----------|---|-----------------|
| ATTENDEE | QUANTITY | TICKET TYPES | PAID |
| Regenia Whaley | 1 | Seminary Students | \$250.00 |
| ORDER TOTAL | | | \$250.00 |
| Instructions | | Ticket Info | |
| *Please PRINT THIS RECEIPT and bring it with you to the event entrance. *If you cannot print this receipt, please bring a PHOTO ID. *You will NOT receive paper tickets unless special arrangements have been made. | | RD@NYTS.EDU Order Number 92787530-1473112 Ticket(s) Ordered On Mar 14, 2008 PayPal Order 3B280722A1436521D | |
| Event / Date / Time / Location | | Hosted By | |
| The Power of Story: Living into God's Reign 2008 Starts April 26, 2008 at 1:00 pm ET Ends April 29, 2008 at 1:00 pm ET Location Middle Collegiate Church 2nd Avenue at 7th Street (office at 50 E. 7th Street) New York, NY 10003 Registration Page http://power.eventbrite.com | | Hosted By Middle Church For assistance, please contact the organizer: middlecollegiatechurch@gmail.com | |



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Mutual Invitation

In order to ensure that everyone who wants to share has the opportunity to speak, we will proceed in the following way:
The leader or a designated person will share first. After that person has spoken, he or she then invites another to share. Whom you invite does not need to be the person next to you. After the next person has spoken, that person is given the privilege to invite another to share.

If you are not ready to share yet, say "I pass for now" and we will invite you to share later on. If you don't want to say anything at all, simply say "pass" and proceed to invite another to share. We will do this until everyone has been invited.

We invite you to listen and not to respond to someone's sharing immediately. There will be time to respond and to ask clarification questions after everyone has had an opportunity to share.

(from The Wolf Shall Dwell With the Lamb by Eric H. F. Law)

page 4

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RESPECTFUL COMMUNICATION GUIDELINES

R = take RESPONSIBILITY for what you say and feel without blaming others

E = use EMPATHETIC listening

S = be SENSITIVE to differences in communication styles

P = PONDER what you hear and feel before you speak

E = EXAMINE your own assumptions and perceptions

C = keep CONFIDENTIALITY

T = TRUST ambiguity because we are *not* here to debate who is right or wrong

(from *The Bush Was Blazing but Not Consumed* by Eric H. F. Law)

I agree to uphold these guidelines for the time we have together.

SIGNATURE

DATE

Page 3

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APPENDIX - E
Riverside Church: Youth Ministry Description

Youth Ministry Descriptions

Statement of Purpose

The activities for youth in grades seven through twelve are designed to encourage an inquiry into Christian identity, an openness to deal with diversity, sharpening of academic and intellectual skills, and to help youth explore their feelings and concerns about significant social issues.

Our Theology

We believe God is the creative loving force that made the universe and all things, and that Jesus Christ is Lord. We believe the Bible is the progressive revelation of God's plan for the world and its people. We believe that youth are equal partners in the community of faith, and that the Holy Spirit can and does work through them as well as adults. We believe it is our responsibility to engage in ministry with and for youth, and to benefit from their ministry to us. We believe that we are called to an individual and collective quality of life that leads to personal, spiritual, and social transformation, witnessing to God's saving purposes for all creation.

Our Mission Statement

We are led by the spirit of God for the purpose of encouraging Christian maturity, and we are committed to the development of youth.

We pledge ourselves to the fostering of a truly welcoming environment that is reflected in the diversity of our participants, liturgy, educational foci, and our fellowship.

We believe God calls us to joy, to fun, to artistic expression, to recreation and to an ever-present yearning for the beauty that is found in loving relationship with other human beings.

We seek to build a faith community that works for justice, lives in God's mercy, and strives for continual spiritual awakening.

Our Programs

Our programs for the youth provide a safe space for them to share and grow. Through the various programs offered and scheduled retreats, young people are led to explore issues of faith, discover their own gifts, and embrace the importance of volunteer service to their communities and the world.

Sunday Morning Programs

Our Sunday morning ministries are welcoming and inclusive and reflect the diversity of a community that is interracial, inter-denominational, and international. The components of our programs include faith sharing, learning, and celebrating together in small groups, worship, Scripture study, reflection, social action, and service- with Jesus always as our model.

Youth Church School (Sundays, 9:15am – 10:30am) fellowship, discussion groups and activities offer youth an opportunity to study the Bible and have lively conversation with a diverse and loving teaching faculty. In separate discussion groups, youth in Junior High and Senior High tackle difficult issues as they build community, share sacred Scriptures and discuss the challenges of being a young disciple in the city. Seasons of the Spirit serves as the guiding curriculum for our work and study.

Confirmation (Sundays, 9:30am – 10:30am) is designed for 7th and 8th grade youth who are preparing for full membership in The Riverside Church, but all youth are welcome. Youth explore topics of Faith, Denominational History (American Baptist/UCC), History of Christianity and The Riverside Church, God, Jesus, Spirit, Community, Social Justice and Worship. In partnership with mentors who are seasoned members of the church, youth will engage in bible classes, activities, trips and retreats as they begin their lifelong journey of faith and spiritual formation.

Voices of Vision is Riverside's new youth choir which introduces and develops vocal technique, ear training, and basic music reading, and provides an opportunity to minister through song in our worship services. Youth learn hymns and other songs from a variety of cultures and Christian traditions, and thus cultivate an appreciation for diversity.

Friday Night Programs

Our Friday night ministries, similar to your Sunday morning program, are welcoming and inclusive and reflect the diversity of our local community. Our programs provide a safe space for youth to share and socialize. Through winter and spring retreats, mission experiences, God Talk, leadership and personal development seminars youth are led to explore contemporary issues of faith, discover their own gifts, and become empowered to embrace the complexities of our world.

Riverside Youth Entrepreneurial Development/RYED (Fridays, 5:00pm – 6:00pm) is a six month, community based program for youth ages 12-18. Students meet on a weekly basis. They are introduced to the basic concepts of entrepreneurship, encouraged to unwrap their gifts and talents for entrepreneurship, and given an opportunity to

participate in a selling event. The fifty hour curriculum, delivered by a NFTE certified trainer, integrates BizTech (the computer based textbook), internet based research, reading, writing, guest speakers and group discussions. At the completion of the RYED program, each student has the opportunity to present a computer based business plan that they have developed as a result of their participation in the program.

Friday Night LIVE (Fridays, 6:00pm – 8:00pm), For youth grades 7 - 12 spiritual and cultural strategies that empower youth to think more critically, develop a positive self-image, strong Christian identity, responsibility, self-esteem, achievement and leadership abilities. In 2007-08 youth will be lead in workshops on God Talk, Health Awareness, Academic Skills, Finances, Sex and Sexuality, Goal Setting and Conflict Resolution.

Friday Night Youth Fellowship (Fridays, 8:00pm - 10:00pm) is created for youth in grades 7 to 12. Each Friday night young people have the option of participating in recreational activities, including table top games, board games, air hockey, video games, basketball, volleyball, double-dutch, kickball, badminton.

Scholarship and Academic Advisement

Young people who need information about scholarships, college applications, essay writing for the application, meeting deadlines, and getting a head start in their college search process need to attend our workshops. Academic, college, and scholarship advisement is open to all youth in grades 7 to 12, and age- appropriate college prep & SAT workshops are offered in the fall and spring of each academic year.

Millennial Scholarship Program offers numerous youth involved in the ministries of The Riverside Church scholarships to accredited colleges, universities and vocational programs in denominations of fifteen, five, and two thousand dollars increments. These scholarships can be dispersed out over the course of one-four academic years. Since its inception more than \$350,000 has been dispersed to youth involved in our ministries.

College Fair is an all-day annual event is structured to motivate high school students to go to college. Admissions officers and student representatives from over 75 different colleges/universities, from across the country, have been invited to meet NYC youth at this event. Workshop panelist and moderators will guide students on the “College Journey” as well as panelists and workshop moderators. Our **College Fair will be held on Saturday, Nov. 3, 2008.**

Tutoring (Tuesday-Thursday, 3:00pm – 5:00pm) is individualized tutoring with an instructor in collaboration with Columbia University’s Double Discovery Center. This program includes diagnostic testing in all subjects and other educational activities all designed to improve subject computation skills.

Other Programs and Opportunities

Mission Experiences are transformational religious experiences, they inform of whose we are and who we are called to serve. Mission experiences open our eyes, change our lives and dramatically increase our faith in God and belief in the power of community. **Youth will be attending Passport Camp in Boston, Massachusetts. July 28 – August 2, 2008.**

Winter/Spring Retreats help create special experiences for youth to have deeper explorations of faith, fellowship and fun. Youth and parents in our Confirmation program will have a mandatory **Confirmation Retreat to be held November 9-11, 2008**, and youth involved in all programs are invited to join us for our new ski **Winter Retreat to be held February 22-24, 2008** and our annual **Spring Retreat to be held April 25-27, 2008.**

Career Day is an all-day annual event is structured to motivate and inform middle and high school students throughout the metropolitan area about various career opportunities. Through meaningful exchanges with our panelists in interactive workshops, youth learn about their professional options, what they should be doing to prepare themselves today. Special guests help to entertain and encourage young attendees to stay positive and focused on their goals. **Career Day will be held on Saturday, Feb. 2, 2008.**

Volunteer Opportunities for Youth Adults

Wonderful volunteer opportunities are available for youth and adults in our many programs. Contact the Office of Youth & Young Adult Ministry at 212-870-6828 or email: YAYA@theriversidechurchny.org

Youth Curriculum Guide

Purpose

The purpose of this section of the guide is to build upon the foundations laid in the preschool and children's divisions to prepare youth for their adult years. It is intended for use in crafting and balancing the youth program, selecting literature and materials as well as suggesting topics for attention by parents and adult leaders.

Introduction

As educators and writers we are aware of the vast differences in age and experience between the formative, mercurial years of twelve to eighteen. We have divided these ages into Younger Youth and Older Youth because of the varying ages of young people within each division. However, Younger Youth was primarily designed for ages 12-15 and Older Youth for 15-18. Accordingly we have attempted to make this document developmentally appropriate in scope; however, as always, we will rely upon the judgment and discretion of the teacher.

One noticeable method we have employed to denote learning distinctives between the two age divisions, one primarily of degree, is seen in the use of the verbs know and understand. The word know for younger youth is defined as *to learn, to be able to think about*. The word understand for older youth is defined as *to be able to analyze and apply knowledge*.

Our intent is to provide latitude and flexibility as needed, especially in this area of Christian education where a student's age does not necessarily reflect prior learning or content. Therefore, the scope of this material is broad. The learner outcomes are numerous. The content and implied

expectations packed into these following pages can be overwhelming. Or, they can also be a guide to the journey of a lifetime!

We all have different ways of processing information. For suggestions on how to begin or how to continue the journey of teaching youth using this guide, we encourage you to refer to the handout, *Previewing the Curriculum Guide*, for immediate help. These recommendations will get you into the material easily and offer suggestions that can infuse insight and excitement.

Thank you for your commitment to working with our youth! Enjoy!

Youth Curriculum Guide

I. Personal Acceptance of Christ

Teaching Objective: To help each youth have a genuine experience of the saving grace of God through Jesus Christ and to make a conscious choice to commit her/his life to Christ's lordship.

Desired Learner Outcomes:

| Themes | Developmental Level | |
|----------------------------------|---|---|
| | Younger Youth | Older Youth |
| A. God's saving grace | <p>Youth will:</p> <ul style="list-style-type: none"> a) Know that he/she is a person of great worth to God. b) Know that God's love is unconditional. c) Know that Jesus' life, death, and resurrection were God's will for our salvation. d) Know that God's forgiveness and grace can be experienced all through his/her life. e) Know that God will help him/her change and live like Jesus taught and lived. f) Know that God keeps his promises. | <p>Youth will:</p> <ul style="list-style-type: none"> a) Understand that he/she is a person of great worth to God. b) Understand that God's love is unconditional. c) Continue to understand that Jesus' life, death, and resurrection were God's will for our salvation. d) Understand that God's forgiveness and grace can be experienced all through his/her life. e) Understand that God will help him/her change and live like Jesus taught and lived. f) Understand that God keeps his promises. |
| B. Nature of sin | <p>Youth will:</p> <ul style="list-style-type: none"> a) Know that God hates sin. b) Know that all people sin against God. c) Know that sin is a barrier to her/his relationship with God. d) Realize that God sets limits because God wants to protect her/him from destructive consequences. e) Know that God wants her/him to repent. f) Know that God wants everyone to repent. | <p>Youth will:</p> <ul style="list-style-type: none"> a) Understand that God hates sin. b) Understand that she/he is a sinner. c) Understand that sin is a barrier to her/his relationship with God. d) Know that God has expectations of her/him—spiritual, behavioral, and social. e) Understand that God wants her/him to repent. f) Understand that submission to God is a life-long process. |
| C. Personal commitment to Christ | <p>Youth will:</p> <ul style="list-style-type: none"> a) Know that God loves her/him and wants to be her/his Lord and Savior. b) Know that God wants her/his wholehearted love and commitment. | <p>Youth will:</p> <ul style="list-style-type: none"> a) Understand that the loving God of all creation wants to be Lord of her/his life-- of each thought, decision, and action. b) Understand that God wants her/his wholehearted love and commitment. |

Youth Curriculum Guide

| Themes | Developmental Level | |
|--|--|---|
| | Younger Youth | Older Youth |
| C. Personal commitment to Christ (continued) | <p>c) Know that God wants her/him to invite Jesus into her/his life.</p> <p>d) Know and experience what is meant by "conversion."</p> <p>e) Know that God speaks in ways that are appropriate for each individual.</p> <p>f) Know that Christian growth is a life long process of becoming like Christ.</p> | <p>c) Understand that God wants her/him to invite Jesus into her/his life.</p> <p>d) Understand that conversion is a process which continues throughout one's life.</p> <p>e) Understand that God speaks in ways that are appropriate for each individual.</p> <p>f) Understand that Christian growth is a life long process of becoming like Christ.</p> |
| | <p>Youth will:</p> <p>a) Discuss his/her understanding of Jesus as Lord and Savior.</p> <p>b) Discuss his/her understanding of how God speaks to him/her.</p> <p>c) Become more aware of how the Holy Spirit works in his/her life.</p> <p>d) Continue to personally define sin, forgiveness, life, and commitment in ways that have meaning for him/her.</p> <p>e) Discuss God's judgment which includes wrath and grace.</p> <p>f) Discuss his/her desire to become a Christian.</p> <p>g) Discuss various terms used to describe Christian experience, such as "born again."</p> <p>h) Know that not all conversion experiences will be the same.</p> <p>i) Be open to communicate matters of faith with his/her family and friends.</p> <p>j) Incorporate Christian faith and lifestyle as a central part of his/her identity.</p> <p>k) Discuss how God's expectations have his/her best interests in mind.</p> | <p>Youth will:</p> <p>a) Continue to discuss his/her understanding of Jesus as Lord and Savior.</p> <p>b) Continue to discuss his/her understanding of how God speaks to him/her.</p> <p>c) Continue to become more aware of how the Holy Spirit works in his/her life.</p> <p>d) Continue to formulate his/her personal definition of sin, forgiveness, life, and commitment in ways that have meaning for him/her.</p> <p>e) Continue to discuss God's judgment which includes wrath and grace.</p> <p>f) Understand that God wants him/her to experience and express the deep joy in being a Christian.</p> <p>g) Continue to identify and discuss the various terms used to describe Christian experience.</p> <p>h) Understand that not all conversion experiences will be the same.</p> <p>i) Know that family members and friends may or may not agree with him/her on issues of faith, but that he/she can still love and communicate with them.</p> <p>j) Continue to incorporate Christian faith and lifestyle as a central part of his/her identity.</p> <p>k) Continue to discuss how God's expectations have his/her best interests in mind.</p> |
| D. Growth as a Seeker/Believer | | |

Youth Curriculum Guide

| Themes | Developmental Level | |
|---|--|---|
| | Younger Youth | Older Youth |
| <p>C. Personal commitment to Christ (continued)</p> | <p>c) Know that God wants her/him to invite Jesus into her/his life.</p> <p>d) Know and experience what is meant by "conversion."</p> <p>e) Know that God speaks in ways that are appropriate for each individual.</p> <p>f) Know that Christian growth is a life long process of becoming like Christ.</p> | <p>c) Understand that God wants her/him to invite Jesus into her/his life.</p> <p>d) Understand that conversion is a process which continues throughout one's life.</p> <p>e) Understand that God speaks in ways that are appropriate for each individual.</p> <p>f) Understand that Christian growth is a life long process of becoming like Christ.</p> |
| | <p>Youth will:</p> <p>a) Discuss his/her understanding of Jesus as Lord and Savior.</p> <p>b) Discuss his/her understanding of how God speaks to him/her.</p> <p>c) Become more aware of how the Holy Spirit works in his/her life.</p> <p>d) Continue to personally define <i>sin</i>, <i>forgiveness</i>, <i>life</i>, and <i>commitment</i> in ways that have meaning for him/her.</p> <p>e) Discuss God's judgment which includes wrath and grace.</p> <p>f) Discuss his/her desire to become a Christian.</p> <p>g) Discuss various terms used to describe Christian experience, such as "born again."</p> <p>h) Know that not all conversion experiences will be the same.</p> <p>i) Be open to communicate matters of faith with his/her family and friends.</p> <p>j) Incorporate Christian faith and lifestyle as a central part of his/her identity.</p> <p>k) Discuss how God's expectations have his/her best interests in mind.</p> | <p>Youth will:</p> <p>a) Continue to discuss his/her understanding of Jesus as Lord and Savior.</p> <p>b) Continue to discuss his/her understanding of how God speaks to him/her.</p> <p>c) Continue to become more aware of how the Holy Spirit works in his/her life.</p> <p>d) Continue to formulate his/her personal definition of <i>sin</i>, <i>forgiveness</i>, <i>life</i>, and <i>commitment</i> in ways that have meaning for him/her.</p> <p>e) Continue to discuss God's judgment which includes wrath and grace.</p> <p>f) Understand that God wants him/her to experience and express the deep joy in being a Christian.</p> <p>g) Continue to identify and discuss the various terms used to describe Christian experience.</p> <p>h) Understand that not all conversion experiences will be the same.</p> <p>i) Know that family members and friends may or may not agree with him/her on issues of faith, but that he/she can still love and communicate with them.</p> <p>j) Continue to incorporate Christian faith and lifestyle as a central part of his/her identity.</p> <p>k) Continue to discuss how God's expectations have his/her best interests in mind.</p> |
| D. Growth as a Seeker/Believer | | |

Youth Curriculum Guide

II. Church Membership

Teaching Objective: To prepare each youth to grow as an intelligent, active, and devoted member of the church family and fellowship.
Desired Learner Outcomes:

| Themes | Developmental Level | |
|----------------------|---|---|
| | Younger Youth | Older Youth |
| A. Attendance | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Develop the habit of attending services regularly. b) Participate in the fellowship and program of his church. c) Invite others to attend with him. d) Realize that he can minister and witness to others through his attendance. | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Continue to develop the habit of attending services regularly. b) Continue to participate in the fellowship and program of his church. c) Cultivate the practice of inviting and including others. d) Understand that his faithful attendance will be an honor to God and a witness to others. |
| B. Nature of Church | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Know that Christ loved the Church and died for it. b) Know that the church is composed of people who are committed to Christ and to growing in His likeness. c) Know that a Baptist church is a group of baptized believers who, led by God's Spirit, confess Jesus Christ as Lord and Savior. d) Grow in knowledge and appreciation of the nature, fellowship, mission, and practices of the church. | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Understand metaphors that pertain to the church, such as the Body of Christ, the Bride of Christ and others. b) Understand that the church is composed of people who are committed to Christ and to growing in His likeness. c) Understand that a Baptist church is a group of baptized believers. d) Continue to grow in understanding and appreciation of the nature, fellowship, mission, and practices of the church. |
| C. Church Membership | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Join the church when he is ready by accepting Christ and being baptized. b) Learn how to serve Christ, his church family, and others. c) Grow in leadership roles conducive with his talents and abilities. d) Continue to learn what it means to be a good steward by giving tithes and offerings. e) Know the process for transferring his church membership if he should move to another place. | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Join the church when he is ready by accepting Christ and being baptized. b) Continue to serve Christ, his church family, and others. c) Continue to serve in leadership roles. d) Continue a deliberate study of financial and life stewardship. e) Understand the procedure and importance of being regularly involved in a local church. |

Youth Curriculum Guide

| Themes | Developmental Level | |
|--------------------------------|--|---|
| | Younger Youth | Older Youth |
| D. Growth as a Seeker/Believer | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Be able to tell her family and friends why she accepted Christ, was baptized, and joined the church. b) Be able to explain what a Baptist church is. c) Talk with family and friends about the purpose and mission of the church and how she can become more involved in a Christian life-style. d) Be able to confide to an adult her personal feelings of belonging or not belong. e) Be introduced to literary devices and their help in understanding Scripture, such as the metaphor, the Body of Christ. f) Know that there is a fundamental difference between joining the church and joining a club at school. | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Be able to dialogue with family and others about her conversion experience and church membership. b) Know the relationship between the church universal, the local church, and the Kingdom of God. c) Grow in the understanding of life stewardship to God through the ministries of the church. d) Do her part to create a caring, accepting environment at church so she will feel like she belongs. e) Understand the importance and use of literary devices and genres in Scripture, e.g. Law, History, Prophecy. f) Be able to explain the difference between joining the church and joining a club at school. |

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Youth Curriculum Guide

III. Worship

Teaching Objective: To help each youth participate actively and intelligently in worship and to develop the skills to make worship a vital and constant part of her/his expanding experience.

Desired Learner Outcomes:

| Themes | Developmental Level | |
|----------------------|---|--|
| | Younger Youth | Older Youth |
| A. Nature of worship | <p>Youth will:</p> <ul style="list-style-type: none"> a) Know that worship honors God. b) Know that God hears and answers her when she prays. c) Know the meaning of worship and learn how to worship in different ways. d) Recognize that a personal relationship with God can be developed through worship. e) Know that every situation presents an opportunity to honor God. f) Know that God desires her worship—privately and corporately. g) Continue to learn the significance of baptism and the Lord's Supper. | <p>Youth will:</p> <ul style="list-style-type: none"> a) Understand that worship honors God. b) Understand that God hears and answers her when she prays. c) Develop a deepening understanding of her need to worship. d) Continue to develop a personal relationship with God through worship. e) Understand that every situation presents an opportunity to honor God. f) Understand that God desires her worship—privately and corporately. g) Develop a growing appreciation for all of the elements that make for meaningful worship, both private and corporate. |
| B. Private worship | <p>Youth will:</p> <ul style="list-style-type: none"> a) Study the Bible and grow in his ability to locate passages easily. b) Memorize Old and New Testament verses which call for and express worship and praise of God. c) Grow in his ability to express himself in daily prayer. d) Continue to develop the practice of helping others everyday. e) Be aware that taking care of his body is also a form of worship. f) Use one or more translations of the Bible in personal reading. <p style="text-align: right;"><i>(continued)</i></p> | <p>Youth will:</p> <ul style="list-style-type: none"> a) Continue the stewardship of Bible study. b) Continue to memorize Old and New Testament verses which call for and express worship and praise of God. c) Continue the stewardship of prayer. d) Continue to cultivate the practice of service to others. e) Be grateful for his body and sexuality and honor God by using good judgment and care. f) Expand personal study tools to include familiarity with concordances, commentaries, different translations of the Bible, and other helpful resources. |

Youth Curriculum Guide

| Themes | Developmental Level | |
|--------------------------------|---|--|
| | Younger Youth | Older Youth |
| D. Growth as a Seeker/Believer | <p>g) Talk with family and friends about helpful study resources.</p> <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Participate regularly in public worship and learn how to make it a rewarding experience. b) Understand the ordinances. c) Appreciate the significance of Christian hymnody and its usefulness in our maturing as believers. d) Become familiar with kinds of music useful in worshipping God. e) Experience the significance of reverence, silence, celebration, and humor in worship. f) Learn about the church year. g) Grow in her ability to worship in group experiences with her peers and the church family. h) Encourage and participate in family worship experiences. i) Be aware of other Christians who could help her by being friends and mentors. | <p>g) Consult family and other church friends for encouragement and assistance in his private worship.</p> <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Develop a growing understanding of the meaning and value of public worship through regular participation. b) Grow in appreciation of the ordinances and important symbols of her faith. c) Continue to appreciate and understand the significance of Christian hymnody and its usefulness in our maturing as believers. d) Continue to learn kinds of music useful in worshipping God. e) Continue to learn and understand the significance of reverence, silence, celebration, and humor in worship. f) Continue to learn about the church year and its meaning for Christians. g) Continue to cultivate the ability to worship with others. h) Continue to develop the ability to worship with her family. i) Utilize other Christians to help her by being friends and mentors. |
| C. Corporate worship | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Participate regularly in public worship and learn how to make it a rewarding experience. b) Understand the ordinances. c) Appreciate the significance of Christian hymnody and its usefulness in our maturing as believers. d) Become familiar with kinds of music useful in worshipping God. e) Experience the significance of reverence, silence, celebration, and humor in worship. f) Learn about the church year. g) Grow in her ability to worship in group experiences with her peers and the church family. h) Encourage and participate in family worship experiences. i) Be aware of other Christians who could help her by being friends and mentors. | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Develop a growing understanding of the meaning and value of public worship through regular participation. b) Grow in appreciation of the ordinances and important symbols of her faith. c) Continue to appreciate and understand the significance of Christian hymnody and its usefulness in our maturing as believers. d) Continue to learn kinds of music useful in worshipping God. e) Continue to learn and understand the significance of reverence, silence, celebration, and humor in worship. f) Continue to learn about the church year and its meaning for Christians. g) Continue to cultivate the ability to worship with others. h) Continue to develop the ability to worship with her family. i) Utilize other Christians to help her by being friends and mentors. |
| D. Growth as a Seeker/Believer | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) "Practice the presence of God." b) Be able to verbalize personal worship experiences. c) Talk with his family and/or other significant adults about the nature of worship. d) Discuss ways he can worship God with his body, thoughts, and actions. e) Find ways to make private and corporate worship more meaningful. f) Develop a personal resource library to help him grow as a Christian. | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Grow in the awareness of God's continuous presence. b) Practice sharing personal worship experiences. c) Discuss with his family and/or other significant adults the work and joy involved in private and corporate worship. d) Discuss with family and others about worshipping God with his body, thoughts, and actions. e) Be open to worshipping in a variety of ways. f) Continue to expand and diversify helpful learning resources. |

Youth Curriculum Guide

IV. Christian Knowledge and Understanding

Teaching Objective: To help each youth grow in Christian knowledge and understanding.
Desired Learner Outcomes

| Themes | Developmental Level | |
|--|---|--|
| | Younger Youth | Older Youth |
| A. Bible Content | <p>Youth will:</p> <ul style="list-style-type: none"> a) Grow in his knowledge and understanding of biblical content. b) Study biblical customs, geography, and history. c) Acquire a growing understanding of how biblical truths apply to daily living. d) Memorize selected Bible passages. | <p>Youth will:</p> <ul style="list-style-type: none"> a) Continue to learn biblical content and how biblical truths apply to daily living. b) Achieve an increasing knowledge of biblical content, customs, geography, and history and how they apply to biblical understanding. c) Assume personal responsibility for making biblical application to his own life. d) Cultivate the practice of memorizing selected passages from the Bible. |
| B. Bible Structure and Nature | <p>Youth will:</p> <ul style="list-style-type: none"> a) Know that the Bible was written to teach her about God. b) Recognize the purposes of the Old and New Testaments c) Learn principles for interpreting the Bible (hermeneutics). d) Be introduced to how the Bible was written, collected, edited, and came to be known as the canon. e) Understand the existence of different translations and their value for interpreting Scripture. f) Be conversant with inclusive language and gender implications. | <p>Youth will:</p> <ul style="list-style-type: none"> a) Understand that the Bible was written to teach her about God. b) Know that the Bible is an instrument of God's revelation and understand its authority in matters of faith and conduct. c) Be able to explain and use hermeneutic principles to interpret Scripture d) Continue to study biblical origins and history. e) Continue to understand the existence of different translations and their value for interpreting Scripture. f) Be conversant with inclusive language and gender implications. |
| C. Great realities of the Christian faith (Doctrine) | <p>Youth will:</p> <ul style="list-style-type: none"> a) Grow in his knowledge of the Triune God: God the Father, God the Son, and God the Holy Spirit. b) Grow in his understanding of other major historic doctrines of the Christian faith, such as, the doctrines of Humankind, Sin and Salvation, and the Christian's Work, Life and Hope. | <p>Youth will:</p> <ul style="list-style-type: none"> a) Continue to grow in his understanding of the nature and work of the Trinity. b) Be conversant with Christian doctrine and of the varied elements of Christian experience. |

Youth Curriculum Guide

| Themes | Younger Youth | Older Youth |
|---|---|---|
| C. Great realities of the Christian faith (continued) | <ul style="list-style-type: none"> c) Develop a growing conviction about the Christian faith as measured by the life of Christ. d) Discuss the pervasiveness of death and our Christian hope. e) Discuss a Christian's personal and social responsibility before God. | <ul style="list-style-type: none"> c) Grow in his conviction about unchanging truths of the Christian faith. d) Continue to discuss the pervasiveness of death and our Christian Hope. e) Continue to grow in understanding and practice of a Christian's personal and social responsibility before God. |
| D. Church in Action (past and present) | <p>Youth will:</p> <ul style="list-style-type: none"> a) Learn outstanding facts of Christian history. b) Recognize "heroes" of Christian history. c) Be able to discuss basic facts and beliefs about other Christian groups. d) Become aware of current trends and issues in the Christian movement and their implications. | <p>Youth will:</p> <ul style="list-style-type: none"> a) Know something of the general outline of Christian history. b) Be familiar with life stories of women and men who made a difference for the cause of Christ. c) Know historical and biblical heritage we Baptists share with other Christian groups. d) Be able to evaluate current trends and issues in the Christian movement and their implications and significance. |
| E. The local church and denomination | <p>Youth will:</p> <ul style="list-style-type: none"> a) Know that his church is composed of baptized Christians who worship and serve together. b) Be introduced to the history of his local church. c) Grow in knowledge of the distinctive features of Baptist history, doctrine, and polity. d) Deepen their understanding of the significance of baptism and the Lord's Supper. | <p>Youth will:</p> <ul style="list-style-type: none"> a) Understand that the church is composed of Christians who serve together as the body of Christ. b) Understand something of the history of Baptists—our mission, outreach, and needs. c) Understand the distinctions of Baptist doctrine, polity, and mission. d) Deepen their understanding of the significance of baptism and the Lord's Supper. |
| F. World Religions | <p>Youth will:</p> <ul style="list-style-type: none"> a) Learn to recognize and identify the different cultures and religions represented in her school and community. b) Continue to study the similarities and differences of other religions. c) Discuss the role of a Christian in a diverse world. d) Discuss the implications of interfaith/intercultural friendships. e) Prepare herself to be a world citizen. | <p>Youth will:</p> <ul style="list-style-type: none"> a) Continue to study different religions and cultures. b) Dialogue with people representing major world religions about similarities and differences. c) Discuss personal implications of the role of a Christian in a diverse world. d) Discuss the implications of interfaith marriages. e) Grow in her understanding and appreciation for people of diverse cultures and faith and her Christian responsibility as a world citizen. |

Youth Curriculum Guide

V. Christian Attitudes and Convictions

Teaching Objective: To help each youth to develop Christian attitudes and convictions in every area of her/his life.

Desired Learner Outcomes:

| Themes | Developmental Level | |
|------------------|--|---|
| | Younger Youth | Older Youth |
| A. Regarding God | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Continue to learn to love, trust, and worship God. b) Respect God and God's commandments. c) Learn to serve God with her heart, mind and strength. d) Grow in awareness of God's presence and love. e) Develop gratitude for God and God's goodness. f) Know that God expects her to be a good steward in all areas of her life. g) Be aware that God's love and justice extend to all people. | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Continue to learn to love, trust, and worship God. b) Honor God's commandments. c) Continue to learn how to apply Christ's teaching in all that she does-- cognitively, physically, emotionally, and socially. d) Continue to grow in the mystery of God's love and grace. e) Cultivate a thankful heart. f) Understand that God expects her to be a good steward in all areas of her life. g) Develop a Christian philosophy of justice and involvement. |
| | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Know that he is a beloved creation of God b) Know that God has a purpose for him. c) Feel secure in knowing that this is God's world with the good and the evil. d) Know that God will always be with him. e) Know that he is a person of infinite worth created in the image of God and that he has marvelous possibilities. f) Know that he possesses spiritual needs which God alone can supply. g) Know that God created laughter to help him enjoy life. h) Know that he was created for community with others. i) Develop a love and respect for herself because God created her a person of worth. j) Know that her body, mind, and total being are gifts from God to be developed, cared for, and disciplined. | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Understand that God called the creation of man and woman good. b) Regard life as a trust to be lived for God's glory and the good of others. c) Continue to understand that this is God's world with the good and the evil. d) Grow in the understanding that God will always be with him. e) Understand that he is a person of infinite worth created in the image of God and that he has marvelous possibilities. f) Understand that he has spiritual needs which God alone can fill. g) Understand that God has given him the ability to laugh at himself and with others and to enjoy God's creation. h) Understand that he was created for community with others. i) Understand that she is a person of great worth and, therefore, should respect and care for herself. j) Understand that her total being is a divine trust to be protected, cared for, and disciplined. |

Youth Curriculum Guide

| Themes | Younger Youth | Older Youth |
|---------------------|--|--|
| C. Regarding Self | <ul style="list-style-type: none"> a) Recognize that she has spiritual needs that only God can supply. b) Realize that she/he continually needs God's forgiveness and help. c) Continue to learn to use the teachings of Jesus as a standard for conduct and service. d) Continue to learn how to use her talents to serve God and others. e) Develop personal convictions about God's standards for personal purity and integrity. f) Know that her/his sexuality is a gift of God. g) Learn to identify conflicting emotions. h) Develop an understanding of her skills and abilities to help plan for her future vocation and service. i) Commit herself to becoming a peacemaker. <p>Youth will:</p> | <ul style="list-style-type: none"> a) Understand that she has spiritual needs that only God can and will supply. b) Understand that she/he needs God's forgiveness and help. c) Understand how to use the teachings of Jesus as her standard for conduct and service. d) Accept personal responsibility for developing her talents and for dedicating them to God. e) Grow in her personal convictions about God's standards for personal purity and integrity. f) Understand that her/his sexuality is a gift from God. g) Continue to identify and resolve conflicting emotions. h) Make decisions and plans for her life work. i) Continue the practice and study of being a peacemaker. |
| | <ul style="list-style-type: none"> a) Learn to live by the Golden Rule. b) Continue to develop the desire and skills to apply Christian love and forgiveness in all relationships. c) Develop a spirit of loving concern for all people. d) Practice sharing his faith. e) Grow in knowledge and appreciation of all people. f) Develop the lifestyle of a concerned Christian for the welfare of people of all cultures, races, and social levels. g) Discuss her understandings and feelings about sexuality. h) Utilize peacemaking skills in all relationships. i) Be able to appreciate and encourage the talents and abilities of others. j) Be conversant with inclusive language and gender implications. <p>Youth will:</p> | <ul style="list-style-type: none"> a) Develop an attitude of inclusive Christian concern for all people everywhere. b) Grow in his determination to apply Christian principles in all relationships. c) Understand that Christians are mandated to love even if people don't love in return. d) Continue to practice sharing his faith out of a loving concern for all people until it becomes a natural part of who he is. e) Develop a sense of world citizenship. f) Continue to develop the lifestyle of a concerned Christian for the welfare of people of all cultures, races, and social levels. g) Continue to discuss her understanding and feeling about sexuality. h) Continue being a peacemaker. i) Encourage others and help them recognize their spiritual gifts. j) Be conversant with inclusive language and gender implications. |
| D. Regarding Others | | |

Youth Curriculum Guide

V. Christian Attitudes and Convictions (continued)

| Themes | Developmental Level | |
|----------------------|---|---|
| | Younger Youth | Older Youth |
| F. Regarding Family* | <p>Youth will:</p> <ul style="list-style-type: none"> a) Honor her father and mother. b) Realize that families can have many different configurations. c) Learn to express love and appreciation in tangible ways. d) Learn how to handle and express anger appropriately. e) Be patient with her family and secure help when she cannot. f) Realize that families can disagree and still care for each other. g) Take time to discuss uncomfortable issues with her family. h) Know that God created the family to be a loving, helpful source of comfort and growth. i) Develop an increasing love and appreciation for her family by doing her part to contribute to its happiness. j) Begin to think and pray about the family she would like to have some day and about the person she will need and want to be. k) Know that marriage or singleness is to be determined prayerfully. l) Know that she can serve God with joy and fulfillment whether she is married or single. m) Know that a relationship with Christ makes a difference in all family relationships. | <p>Youth will:</p> <ul style="list-style-type: none"> a) Continue to honor her father and mother. b) Understand that there are many dynamics involved in family relationships and configurations. c) Grow in her ability to express thoughtful appreciation to her family. d) Continue to learn how to grow through conflict and to express anger in appropriate ways. e) Grow in her ability to apply Christian love, patience, and forgiveness within her family. f) Understand that families can disagree and still care for each other. g) Understand that working through uncomfortable issues involves time, effort, and prayer. h) Understand that God created families for a good purpose. i) Continue voluntarily to contribute her part to her family's happiness and well being. j) Continue to think and pray about the family she would like to have some day and about her personal preparation for this important commitment. k) Understand that marriage or singleness is to be determined prayerfully. l) Understand that she can serve God with joy and fulfillment whether she is married or single. m) Understand that a relationship with Christ can make a difference in family relationships. |

* The composition of families in our society varies, and teachers should be sensitive to the persons filling each child's need for physical, emotional, financial and social nurture.

Youth Curriculum Guide

| Themes | Developmental Level | |
|---------------------|---|--|
| | Younger Youth | Older Youth |
| F. Bible and Church | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Continue to develop a growing love for and understanding of the Bible. b) Develop a growing appreciation for the purpose and work of the Church. c) Follow a plan for systematic reading of the Bible. | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Understand that God can speak to him through the Bible to help him be his best and be the person God wants him to be. b) Respect the divine nature and purpose of the church and give it a place of sacred priority. c) Continue to follow a plan for systematic reading of the Bible. |
| | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Know that God created the world and called it good. b) Feel a growing responsibility towards maintaining the ecological balance of the world. c) Recognize the many expressions of evil and resolve to be a positive force for morality and justice. d) Have a workable knowledge of conflict resolution. e) Live a life dedicated to God. f) Gain increased skills in discerning right from wrong. g) Gain an understanding of the nature of Christian vocation, i.e., that all professions can serve God. h) Consider prayerfully the possible calling of God to vocational ministry. | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Understand that God made the world good and that it is her responsibility to be a faithful steward of it. b) Develop a deepening awareness about the ecological order of the world and a courageous commitment to work for its improvement. c) Continue to recognize many expressions of evil and continue to be a positive force for morality and justice. d) Practice using conflict resolution and resolve to be a peacemaker. e) Continue to live a life dedicated to God. f) Continue to gain increased skills in discerning right from wrong. g) Continue to grow in the understanding that all professions can serve God. h) Consider prayerfully the possible calling of God to vocational ministry. |

Youth Curriculum Guide

VI. Christian Living

Teaching Objective: To help each youth grow in his/her commitment to Christian living by developing appropriate personal skills and habits.

Desired Learner Outcomes:

| Themes | Developmental Level | |
|--------------------|---|---|
| | Younger Youth | Older Youth |
| A. Decision Making | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Learn how to make a decision. b) Know that God can help him make good decisions. c) Know that God cares about the difficult choices he faces. d) Develop confidence in God's leadership for his life. e) Learn how to ask God each day to direct his life. f) Study the Bible regularly as a guide for living. g) Develop Christian friends who can help him make difficult choices. h) Know that God can speak to him in different ways and through many different resources. i) Know that when he makes wrong decisions, God will give him the grace and strength to start over again. | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Continue to practice making decisions. b) Understand that God can help him make good decisions. c) Understand that God can help him make difficult choices. d) Continue to trust God for leadership. e) Continue to be faithful in asking for God's daily direction. f) Continue to study the Bible regularly. g) Continue to develop Christian friends of all ages who can help him make difficult choices. h) Grow in the understanding that God speaks in different ways and through different means. i) Understand that when he makes wrong decisions, God will give him the grace and strength to start over. |
| B. Prayer | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Continue to learn how to pray. b) Know that praying is communicating with God. c) Realize that God wants her to pray | <p><i>Youth will:</i></p> <ul style="list-style-type: none"> a) Understand the necessity of prayer and pray often. b) Understand that praying is a way of life. c) Grow in the understanding of God's love for her. |

continued on next page

Youth Curriculum Guide

| Themes | Developmental Level | |
|-----------------------|---|---|
| | Younger Youth | Older Youth |
| C. Personal Character | <i>Youth will:</i> a) Learn to pattern his attitudes and conduct using the example of Jesus Christ. b) Attempt to apply Christian principles and standards of conduct at home and in all social relationships. c) Use his Christian understandings to evaluate and influence social issues. d) Handle money as a Christian steward. e) Value people by their character rather than judge them by ethnicity, social status, possessions, or athletic prowess. | <i>Youth will:</i> a) Continue to follow the example Christ gave for personal attitudes and conduct. b) Continue to apply Christian principles at home and in all social relationships. c) Continue to use his Christian influence for political and social concerns. d) Understand that God wants him to grow in his understanding of personal financial stewardship and to be faithful. e) Value people by their character rather than judge them by ethnicity, social status, possessions, or athletic prowess. |

VII. Christian Service

Teaching Objective: To prepare each youth to invest her/his talents and skills in Christian service.
 Desired Learner Outcomes:

| Themes | Developmental Level | |
|---------------|--|--|
| | Younger Youth | Older Youth |
| A. Witnessing | <i>Youth will:</i> a) Memorize Bible verses and stories which will be helpful in presenting the Christian gospel to others. b) Think seriously about the purpose of witnessing to Christ's love and continue to develop helpful skills. c) Talk with significant adults and peers about how to share God's love in different ways. d) Know that the manner in which she shares her faith is to be responsive to the needs and circumstances of others. e) Tell others about her journey as a Christian. | <i>Youth will:</i> a) Continue to memorize Bible verses and stories which will be helpful in presenting Christian gospel to others. b) Continue to develop her personal style for sharing her faith in ways that are sincere and honest. c) Continue to talk with significant adults and peers about how to share her faith. d) Understand that the manner in which she shares her faith is to be responsive to the needs and circumstances of others. e) Continue to tell others about her journey as a Christian. |

continued on next page

Youth Curriculum Guide

VII. Christian Service (continued)

| Themes | Developmental Level | |
|----------------|--|---|
| | Younger Youth | Older Youth |
| B. Stewardship | <p>Youth will:</p> <ul style="list-style-type: none"> a) Understand that the concept of stewardship applies to time, money, and resources. b) Understand the biblical concept of tithing and its relationship to stewardship. c) Dedicate his talents to God and continue to develop skills in active Christian service through his church, community and world. d) Take advantage of the training and service opportunities offered in his church programs. e) Serve as a member of a group or committee at church. f) Take good care of his body. | <p>Youth will:</p> <ul style="list-style-type: none"> a) Continue to practice the stewardship of time, money, and resources. b) Continue to tithe and give financially for the support of the church. c) Continue to dedicate his talents to God and to develop skills in active Christian service through his church, community, and world. d) Continue to study and train to be a more competent worker. e) Serve God faithfully in his home, church, community, and world. f) Be grateful for his body and sexuality and honor God by using good judgment and care. |
| | <p>Youth will:</p> <ul style="list-style-type: none"> a) Continue to look beyond herself and become aware of the needs of others. b) Know that missions can be anything she does in the name of Christ. c) Discover the satisfaction and joy in loving and serving God. d) Participate in structured mission activities sponsored by the church. | <p>Youth will:</p> <ul style="list-style-type: none"> a) Continue to demonstrate compassion and help for persons in need. b) Cultivate the practice of missions as a way of life. c) Understand that loving and serving God demands our best in all circumstances (even when it is not fun). d) Continue to participate in mission activities sponsored by the church. |

APPENDIX - F
Crenshaw Christian Center-East: Are You Interested in Teaching?

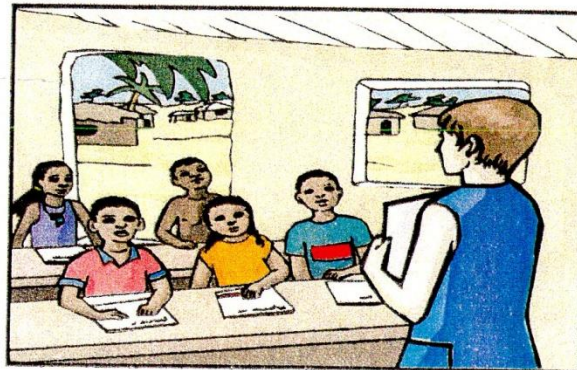
**Are You Interested In Teaching
Has God Called You To Teach?**

**CCC – West Is Sending
The Educational Director,**

Dr. Laverne Tolbert Ph.D

**September 26 from 6-9pm
September 27 from 11am – 2pm**

**At
CCC – East
Classrooms within Price Fellowship Hall**



APPENDIX - H
Canaan: Accountability, Communications & Service

CANAAN BAPTIST CHURCH OF CHRIST

132 West 116 Street, New York, NY 10026

eMail: Canaan1932@aol.com

Telephone: 212 866 0301

FAX: 212 865-6150

Dr. Thomas D. Johnson, D. Min. Pastor

Accountability, Communication & Service Request

TO: ALL PRESIDENTS & CHURCH ORGANIZATIONS

The purpose of this ACS form is to allow the Pastor's Office, Trustees, Business Office and Leadership to review activities PRIOR to booking space, printing, advertisements, contracts agreed upon which are to be the responsibility of Canaan Baptist Church of Christ. This is the adopted policy of the Official Board.

NOTE: All outside Contractors working on Church Premises must provide insurance as required by our insurance company or receive a waiver from our Business Office before any services are performed.

AUTHORIZATIONS FOR ALL CANAAN GROUP EVENTS:

Senior Pastor: Rev. Dr. Thomas D. Johnson, Sr.

Date Signed: 8/25/08

DATE OF EVENT: September 6, 2008 Church Space Requested: ☒ Yes ☐ No

What Space is Requested? Cooper Conference Room

Date: _____ From Business office: _____ Space Request Granted ☐ Space Request Pending ☐

IMPORTANT: All church spaces for group meetings or events are subject to relocation if priority circumstances are presented. Approved, confirmed reservations are posted in the front lobby. Due to space limitations, we cannot reserve permanent space for any group. Please request space in a timely manner.

Leader's Council: Howard Inman: _____ Date: _____

Trustee Board: William Bazemore: _____ Date: _____

Official Board: Marvin K. Pettus: _____ Date: _____ Final signatory

Please return completed ACS to Bus. Ofc.

Audio Needs? Yes ☐ No ☐ Contact J. Walker Directly - Voice Mail #124 ←
Deaf Ministry? Yes ☐ No ☐ Contact C. Dudley Directly - Voice Mail #109 ←

PLEASE FILL OUT THE FOLLOWING FOR ALL GROUP EVENTS

Church Group/Auxiliary/Ministry: Church School Teacher Training

President/Chair/Member/Contact: Min. Wholey Signed By: _____ Type

of Event/Purpose (Attach all pertinent information to this document): _____

Is there a contract involved? ☐ Yes ☒ No NOTE: You Can Not Sign a Contract for the Church

(If "Yes" please attach the contract to this form for Board approval). ☐ Contract is Attached.

Tickets to be sold? ☐ Yes ☒ No

Price of Ticket \$ _____ Discount Tickets: Youth \$ _____ Seniors \$ _____

Advance or Budget Required from Trustees? ☐ Yes ☒ No Amount Requested? \$ _____

Payable to: _____

Note: Any individual approved for payment of services for your event, will be required to execute a W-9 form.

4-30-08 REVISED - DESTROY ALL OTHER COPIES!!!

CANAAN BAPTIST CHURCH OF CHRIST

132 West 116 Street, New York, NY 10026

eMail: Canaan1932@aol.com

Telephone: 212 866 0301

FAX: 212 865-6150

Dr. Thomas D. Johnson, D. Min. Pastor

Accountability, Communication & Service Request

TO: ALL PRESIDENTS & CHURCH ORGANIZATIONS

The purpose of this ACS form is to allow the Pastor's Office, Trustees, Business Office and Leadership to review activities PRIOR to booking space, printing, advertisements, contracts agreed upon which are to be the responsibility of Canaan Baptist Church of Christ. This is the adopted policy of the Official Board.

NOTE: All outside Contractors working on Church Premises must provide insurance as required by our insurance company or receive a waiver from our Business Office before any services are performed.

AUTHORIZATIONS FOR ALL CANAAN GROUP EVENTS:

Senior Pastor: Rev. Dr. Thomas D. Johnson, Sr.

Date Signed: 8/25/08

DATE OF EVENT: September 13, 2008 Church Space Requested: ☒ Yes ☐ No

What Space is Requested? Cooper Conference Room

Date: _____ From Business office: _____ Space Request Granted ☐ Space Request Pending ☐

IMPORTANT: All church spaces for group meetings or events are subject to relocation if priority circumstances are presented. Approved, confirmed reservations are posted in the front lobby. Due to space limitations, we cannot reserve permanent space for any group. Please request space in a timely manner.

Leader's Council: Howard Inman: Howard Inman

Date: 08/28/08

Trustee Board: William Bazemore: _____

Date: _____

Official Board: Marvin K. Pettus: _____

Date: _____ Final signatory

Please return completed ACS to Bus. Ofc.


Audio Needs? Yes ☐ No ☐

No ☐

Contact J. Walker Directly - Voice Mail #124 

Deaf Ministry? Yes ☐ No ☐

No ☐

Contact C. Dudley Directly - Voice Mail #109 

PLEASE FILL OUT THE FOLLOWING FOR ALL GROUP EVENTS

Church Group/Auxiliary/Ministry: Church School Teacher Training

President/Chair/Member/Contact: Min. Wholey

Signed By: _____

Type _____

of Event/Purpose (Attach all pertinent information to this document): _____

Is there a contract involved? ☐ Yes ☐ No ☒ **NOTE: You Can Not Sign a Contract for the Church**

(If "Yes" please attach the contract to this form for Board approval). ☐ Contract is Attached.

Tickets to be sold? ☐ Yes ☒ No

Price of Ticket \$ _____ Discount Tickets: Youth \$ _____ Seniors \$ _____

Advance or Budget Required from Trustees? ☐ Yes ☒ No Amount Requested? \$ _____

Payable to: _____

Note: Any individual approved for payment of services for your event, will be required to execute a W-9 form.

TO ALL PERSONS
REQUESTING SPACE:

NOTICE OF Confirmation

PLEASE FOLLOW UP
ALL PENDING ITEMS WITH
THE BUSINESS OFFICE

THIS IS A CONFIRMATION

NOTICE OF SPACE Founders Hall FRONT AREA ONLY

Date of this notice: Tues: 9/17/08

To: Min. R. Whaley
From: J. Price

cc: C. Davis Front Office - cc: Maint Dept.

cc: Diaconate Committee (follow up)

cc: Pantry Supplies/P Chandler

RE: SATURDAY - SEPT. 20TH, 2008 8AM -4PM - Completion of all activities & guests.

YOUR INTENT TO USE THE F/HALL KITCHEN FOR FOOD SERVICE REQUIRES YOU AND YOUR COMMITTEE TO COMPLETELY RESTORE ALL SURFACES TO BE READY FOR USE BY THE NEXT GROUP & PROPERLY DISPOSE OF YOUR GARBAGE

THE CHURCH CUSTODIANS REMOVE THE GARBAGE FROM FOUNDERS HALL TO THE SANITATION AREA.

PLEASE RETURN ALL UNUSED PANTRY SUPPLIES IN THE BLACK BAG GIVEN TO YOU FOR THIS PURPOSE
The Maintenance Dept. staff will place the TV screen where needed. Please do not attempt to move the church equipment without the direction and assistance of the Maintenance dept. Any electrical cords needed will be provided by Maint. Only.

Your request for equipment is: TV
DVD
VCR

APPENDIX - G
Recruiting New Teachers



Canaan Baptist Church of Christ
 132 West 116th St.,
 New York, NY 10026
 Rev. Dr. Thomas D. Johnson
 Pastor

**Your Church School Serves You
 and Your Children**

Become a volunteer teacher

RECRUITING NEW TEACHERS

The Educational Ministry involves
 Equipping
 (Eph. 4:11-16)
 Teaching
 (Matt. 28:19-20)

COMING IN SEPTEMBER...
TRAINING for Church School TEACHERS on HOW TO TEACH

TEAR OFF

_____ **YES I AM INTERESTED**

NAME: _____ **TELEPHONE:** _____

ADDRESS: _____

CITY

STATE

ZIP CODE

APPENDIX - I
Creating Learning Environments That Support All Learners – FLYER



Canaan Baptist Church of Christ
132 West 116th St.,
New York, NY 10032
Rev. Dr. Thomas D. Johnson
Pastor

**TEACHER TRAINING
WORKSHOP**

**September 20, 2008
9:00AM - 4:00PM**

The Educational Ministry involves
Equipping
(Eph. 4:11-16)
Teaching
(Matt. 28:19-20)

**Creating Learning Environments
That Support ALL Learners**

Guest Facilitator: Dr. Penelope Lisi
Professor Department of Educational Leadership
Director, Center for Multicultural Research and Education
Central Connecticut State University

Guest Facilitator: Dr. Penelope Lisi
Professor Department of Educational Leadership
Director, Center for Multicultural Research and Education
Central Connecticut State University

Teacher Training Workshop

Session Three

Continental Breakfast

Workshop Agenda

Introductions and welcome

Overview of the day's agenda and objectives

Introduction of essential questions (e.g. how do children learn? What is the impact of culture on teaching and learning? What is the connection between motivation and culture? What specific strategies appear to be effective in supporting the motivation of diverse learners?)

Definitions of key concepts (e.g. motivation, intrinsic motivation, culture)

Self-assessment about teaching and learning

Tomlinson Beliefs Inventory (from Carol Ann Tomlinson)

Self-assessment—Who am I as a cultural being?

Debrief results from the assessments

Presentation on current research

- **Motivation, culture, and learning**

Models in supporting deep learning by all learners (e.g. Grant and Sleeter, Banks, Nieto)

Promising instructional practices

LUNCH

Energizer/ story

Practice in planning lessons that addresses diverse learner needs

Use the models discussed in the morning to work in small groups in practicing the development of culturally responsive lessons that support diverse learner needs

Gallery Walk- sharing of, and receiving feedback on lesson plans

Next steps planning

- Force Field Analysis (what are your goals with this work? What are the supports and barriers to doing this? What specific actions will you take?)

Summary and conclusion

**Anecdote- doing this work as a community
Evaluation**

Final Evaluation Questions for Training Workshop

Age: ____ 20-30 ____ 31-40 ____ 41-50 ____ 51-60 ____ 61+

Gender: ____ Female ____ Male

Ethnicity _____

Employment Sector ____ Employed ____ Retired ____

Have you ever served as a Church School Teacher? ____ Yes ____ No

What were your primary reasons for attending the teacher training workshop?

What did you hope to get out of attending?

Did the training meet your expectations? Yes ____ No ____

Why not?

What did you find distinctive about the training?

Which aspects of the training were most beneficial or meaningful to you?

Which aspects of the training were least beneficial or meaningful to you? Why?

Teacher Training Workshop

September 20, 2008

1. Mary Isakell
2. Debra Sierra
3. Carmetta Perry
4. Mark Green
5. CAROL VIAER
6. ROBERT W. TURNER
7. JAGGASHIA GILYARD
8. Min. Olegia Stewart-Smith
9. Zulardian Brown
10. Carlen Dander
11. Jacquelyn Ames
12. Eleanor Moody Shepherd
Alonso Simmons
13. MARSHA Lee-Watson
14. Sandra Francis
15. Barbara White
16. Stephanie Evans
17. Rhonda M. Russell
18. Elizabeth Fucos
19. Jothanie DAVIS JA

APPENDIX - J
Qualities of Effective Teachers
September 6, 2008, Session One



Canaan Baptist Church of Christ
132 West 116th St.
New York, NY 10032
Rev. Dr. Thomas D. Johnson
Pastor

TEACHER TRAINING WORKSHOP

September 6, 2008

1:00PM - 3:00PM

The Educational Ministry involves
Equipping
(Eph. 4:11-16)
Teaching
(Matt. 28:19-20)

Qualities of Effective Teachers

Facilitator: Minister Regenia Whaley

Teacher Training Workshop

September 13 2008

1. Jacqueline A. Gilyard
2. Mary Jane Dahl
3. Jacquelyn Ames
4. Gloria Evans
5. Teresa Bembert
6. Deloris Jemmon
7. Rhona M. Russell
8. Johnnie Davis JR
9. Sandra Francis
10. Aurie Stribling
11. Barbara White

Teacher Training Goals

Session One

- 1. To provide training in leadership principles that informs and supports the practice in the church, city and local community.**
- 2. To equip leaders with practical skills and tools that help to meet the complex challenges faced in youth ministry.**

Working Definition

Christian educators are those individuals called by Christ as servant leaders to use their God given gifts and skills to serve God's people, specifically the youth.

For even the Son of man did not come to be served but to serve...(Mark 10:45)

Four Core Leadership Principles

Calling

Christian educators are "called by Christ to a journey of servant leadership. The calling is progressive and a life-long process.

Capacity

The effective Christian educator continuously needs to develop the knowledge, skills, and gifts to do the work of ministry. Capacity also refers to the organizational resources needed to do the work.

Context

Christian educator must have an accurate understanding of self, ministry, and the dynamics of the community.

Commitment

Ministry must emanate from the core of the educator's / leader's life and his or her relationship to Christ. For example, character, integrity, spiritual disciplines, core values, and overall commitment to the journey with Christ.

Principle 1

Servant Leadership / Leader's Calling

Biblical Directive: Mathew 20: 25-28, Mathew 19: 27-30, John 13:1-17

Humility / How?

Leaders are called to lead humbly and not using their egos (not lording it over).

Paradigm Shift - Appreciation of differences as opportunities rather than as problems.

Service / What?

Jesus calls leaders to significant "giving" of themselves - time, talent, and resources

Outward Focus / Who?

The focus of service is not to oneself, but to be a "servant" to others.

Love / Why?

The motive for service is not to get attention, look good, or gain sharper skills. The primary motive is "Love."

Principle 2

Servant Leadership / Leader's Capacity

A teacher's capacity is the knowledge, skill, and gifts he or she brings into the work of youth ministry.

Spiritual gifts to build up the Body of Christ

Natural talents

-Temperament (leadership style)

Knowledge and skills necessary for effective youth ministry

Principle 3

Teacher's Context

Christian educator must have an accurate understanding of self, ministry, and the community context.

Self

- **Upbringing, cultural background, core values, beliefs**
- **Created in God's Image: a unique individual created for specific good works (Ephesians 2:10)**

Principle 4

Teacher's Commitment

Commitment is reflected in:

- **the teachers character**
- **being authentic**
- **being faithful**
- **accepting responsibility for failure**
- **taking time to invest in spiritual discipline**
- **persevering "stick-to-it-tiveness"**

THE TEACHER

"Who are you?" -John 1:19

1. Identity: Our Call Confirmed

"How different the man who devotes himself to the study of the law of the Most High!" - Sirach 39:1

When we accept the call to teach the Bible, we need to know who we are and to develop our identity as Bible teachers. As lay people teaching the Bible, pastors will ask you for your credentials. People will question your competency and even your sanity. They will ask: "Who are you to teach the Bible?" To meet this challenge, you must be strongly confirmed in your identity. Otherwise, you will be pressured into calling yourselves "facilitators" or "discussion leaders" rather than Bible teachers.

Even Jesus' identity was questioned. Before His public ministry, the Father proclaimed: "You are my beloved Son. On You My favor rests" (Elk 3:22). But Jesus' identity was immediately questioned by Satan (Elk 4:3) and later by the religious leaders of His day. It is the same for Jesus' followers. For example, the Corinthians did not accept Paul. They said: "When he is here in person he is unimpressive and his word makes no great impact" (2 Cor 10:10). Likewise, Timothy's identity was challenged because of his youth (1 Tm 4:12).

To be confirmed in our identity is crucial because, if we think of ourselves as Bible teachers, we will be more strongly motivated to pray and study God's word daily (Acts 17:11). We will devour His word, make it our joy and happiness (Jer 15:16), and meditate on it day and night (Ps 1:2). By knowing who we are, we will be aware of opportunities to teach that we would have otherwise missed. Thus, we will be better able to overcome difficulties and persevere in teaching God's word.

The foundation stone of any true identity is acknowledging Jesus as Lord and Messiah. We must know Who He is before we can know who we are. For instance, when Peter said Who Jesus was, Jesus then said who Peter was (Mt 16:16-18).

After realizing our basic Christian identity as Jesus' disciples, we need to be confirmed in this identity by the Holy Spirit. We should renew our Baptisms and Confirmations. Then we will be confident about who we are.

2. Character: Our Identity Developed

"In the presence of God and of Christ Jesus, Who is coming to judge the living and the dead, and by His appearing and His kingly power, I charge you to preach the word, to stay with this task whether convenient or inconvenient - correcting, reproving, appealing - constantly teaching and never losing patience. For the time will come when people will not tolerate sound doctrine, but, following their own desires, will surround themselves with teachers who tickle their ears. They will stop listening to the truth and will wander off to fables. As for you, be steady and self-possessed; put up with hardship, perform your work as an evangelist, fulfill your ministry." -2 Timothy 4:1-5 (emphasis added)

As we become more aware of our identity as Bible teachers, we begin to take seriously our need to grow. We must grow not only in Biblical understanding, but also most importantly in Christian character. We begin seeking the qualities Bible teachers need.

Our character development should be based on a realistic picture of a Bible teacher. Many people mistakenly think a Bible teacher needs to be dynamic and exceptional. Pope John Paul II, Billy Graham, and most TV preachers are confident, articulate, impressive television personalities. In reality, however, a Bible teacher is often afraid (1 Cor 2:3), unskilled (2 Cor 11:6), and unimpressive (2 Cor 10:10). Realistically, Bible teachers need to be:

persevering,
steady and self-possessed,
courageous in the face of hardship, and
able to perform their work diligently.

A. Persevering

Paul charged Timothy and other Bible teachers to "stay with the task," knowing that there will be convenient and inconvenient times, openness to our teaching and opposition to it. But if we persevere, we will win the spiritual conflict. The devil has already been defeated. Therefore, he must stall and hope we'll forfeit. Bible teachers must expect to often be tempted to quit, and expect to overcome these temptations by the grace of God. When we put our hand to the plow, we don't look back (Lk 9:62).

B. Steady and Self-Possessed

Paul counseled us to be "steady and self-possessed" (2 Tm 4:5). Bible teachers should not be overly sensitive and subject to exaggerated highs or lows. Rather, they must be emotionally stable, calm, steady, and filled with confidence in the Holy Spirit.

C. Courageous in the Face of Hardship

We may think a good Scripture teacher has few problems, but the opposite is often true. Many times the spiritual battles surrounding the spread of the word of God are fierce. These sufferings are part of the hardship and discouragement Satan throws against us to shake our confidence in the Lord's call. We must be able to take high levels of discouragement and pain.

D. Able To Perform Their Work Diligently

Teachers should be hard workers. God wants strong, steady workhorses, not thoroughbreds. In Bible teaching, there is always a lot of work to be done because teaching the Bible is a lifetime call to teach in all situations - on the phone, at work, visiting a neighbor, shopping, riding a bus, witnessing everywhere and all the time. So Bible teachers must be able to work long and hard.

"Stricter Account" (Jas 3:1)

Developing our identity and character as Bible teachers makes a great difference in our commitment, motivation, maturity, confidence, and perseverance. The Lord holds us to a "stricter account," but also gives us His grace. Therefore, we can develop the identity and character of a Bible teacher, for God "Who calls us is trustworthy, therefore He will do it" (1 Thes 5:24).

Creating a Well-Managed Classroom / Effective Classroom Management

The most challenging aspect of the teacher's vocation is the way they managed the entire classroom environment or group. The most important things that teachers can control are their own attitudes toward and beliefs about children, particularly those they have

Qualities of Effective Teachers

In Qualities of Effective Teachers, James H. Stronge synthesizes research to identify specific teacher behaviors that contribute to student achievement. Rather than look at outside factors like demographics, district leadership, and state mandates, Stronge focuses specifically on what teachers can control: their own preparation, personality, and practices. Learn how effective teachers establish, manage, and maintain learning-focused classroom environments. Organize time, communicate expectations, and plan instruction. Present curriculum that support active and engaged learning. Monitor student progress, identify student potential, and meet the needs of special populations in the classroom.

Qualities of Effective Teachers, Stronge

Research findings on the classroom management skills of effective teachers consistently outlined the following elements:

Consistent, proactive discipline is the crux of effective classroom management.

Effective teachers establish routines for all daily tasks and needs.

Effective classroom managers orchestrate smooth transitions and continuity of momentum throughout the day.

Effective teachers and classroom managers strike a balance between variety and challenge in student activities.

Effective classroom managers can multitask.

Effective educators have a heightened awareness of all actions and activities in the classroom.

Classroom management skills include the use of space and proximity or movement around the classroom for nearness to trouble spots and to encourage attention.

Anticipation of potential problems of effective teachers is a means to limit disruption.

Effective classroom teachers resolve minor inattention and disruption before they become major disruptions.

Effective classroom managers are able to increase student engagement in learning and make good use of every instructional moment.

Effective teacher seem to have eyes in the back of their heads.

Evaluation Questions for Training Workshop

Age: ☐ 20-30 ☐ 31-40 ☐ 41-50 ☐ 51-60 ☐ 61+

Gender: ☐ Female ☐ Male

Ethnicity _____

Employment Sector ☐ Employed ☐ Retired _____

Have you ever served as a Church School Teacher? ☐ Yes ☐ No

What were your primary reasons for attending the teacher training workshop?

What did you hope to get out of attending?

Did the training meet your expectations? Yes ☐ No ☐

Why not?

What did you find distinctive about the training?

Which aspects of the training were most beneficial or meaningful to you?

Which aspects of the training were least beneficial or meaningful to you? Why?

What could have been done to improve your training experience?

What were some of your personal learning experiences from the workshop (insights, awareness, discoveries etc.)?

Have they informed your personal life, and if so, how? In what ways have you applied your learning?

What further assistance or support would be helpful for you to continue or deepen the learning experience from the training session?

Do you have any other comments?

APPENDIX - K
Qualities of Effective Teachers
September 13, 2008, Session Two



Canaan Baptist Church of Christ
132 West 116th St.,
New York, NY 10032
Rev. Dr. Thomas D. Johnson
Pastor

TEACHER TRAINING WORKSHOP

September 13, 2008

1:00PM - 3:00PM

The Educational Ministry involves
Equipping
(Eph. 4:11-16)
Teaching
(Matt. 28:19-20)

Qualities of an Effective Teacher

Facilitator: Minister Regenia Whaley

1) Concept-Based Curriculum - What should be taught?

Doctrinal instruction is essential and has its place (Hebrews 5:12; 6:1-3; etc.), but there is a realm of ministry that surpasses intellectual instruction. God is concerned that His people learn how to live and walk with Him.

A. Respect for God.

Deuteronomy 31:12, 13

II Chronicles 17:10

Ezekiel 44:23

B. Obedience toward God.

Psalms 78:2-8

Matthew 28:20

C. Righteousness and holy living.

I Kings 8:36 "the good way"

Romans 2:18

Titus 2:4, 5, 12

2) We must minister in the spirit of meekness (II Timothy 2:25), love

(I Corinthians 13; Ephesians 4:15), sincerity (II Corinthians 1:12, 13), humility (I Corinthians 2:1-5, 13), and compassion (Matthew 9:36).

The greatest key to effective teaching is simplicity.

I Corinthians 2:1-5, 13

II Corinthians 1:12, 13

Titus 2:7, 8

A. We learn by repetition.

Philippians 3:1 "... To write the same things to you, to me indeed is not grievous, but for you it is safe."

I Timothy 4:6 "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."

Hebrews 5:12 "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

Jude 5, 17

B. Scripture speaks of the different levels of teaching.

I Corinthians 14:9

Hebrews 5:12-14

1. Milk, for the newly saved.

I Corinthians 3:1-3

Hebrews 5:12, 13

2. Meat (solid food), for the more mature.

Isaiah 28:9

John 16:12

I Corinthians 2:13, 14; 3:2

Hebrews 5:12, 14; 6:1, 2

Revelation 10:4

C. Jesus adjusted His message to meet the needs of His audience on their own level, in their individual situations.

Mark 4:33 "... as they were able to hear it"

1. He spoke metaphorically, in parables.

Matthew 13:34, 35

Mark 4:2, 33, 34

Luke 13:34, 35

a. To fishermen He spoke of nets.

Luke 5:1-11

b. To farmers He spoke of the seed of the Word.

Mark 4:26-29

c. To the woman at the well He spoke of living waters.

John 4:6-14

2. Scripture depicts Him in a sitting position when He taught. This was the customary posture of the teacher (Luke 10:39; Acts 22:3). It symbolizes His coming down to their level.

Matthew 5:1, 2; 13:2; 26:55

Mark 4:1

Luke 5:3

John 8:2

Important principles about effective teaching can be learned from the ministry

of Jesus Christ (who was Himself a Teacher: Matthew 4:23; 9:35; 11:1;

22:16; Mark 6:6, 34; 10:1; 11:17, 18; 12:14, 35; Luke 13:10; 19:47; 20:1-18, 21; John 3:2; 7:14; 8:2).

A. He spoke with authority (Matthew 7:28, 29; Mark 1:27; 6:2; Luke 4:32;

John 7:46) and boldness (John 7:26, 28).

B. He based His teachings on the scriptures (Luke 24:27) and read them

Himself regularly (Luke 4:16-21).

C. The atmosphere was informal.

Mark 4:1

D. He exercised wisdom, speaking a "word in season" to the right people

at the right time (John 16;12), "as they were able to hear it."
(Mark 4;33)

Isaiah 50:4

Proverbs 15:23

Matthew 24:45

E. His teaching interested the crowds, for He ministered under the anointing.

People were attracted to hear the Word of the Lord.

1. "The people pressed upon Him to hear the word of God "

Luke 5:1

2. They "were very attentive" (literally, "hanged on Him").

Luke 19:47, 48

3. They were "astonished at His doctrine."

Matthew 7:28; 13:54; 22:33

Mark 1:22; 6:2; 10:24, 26

Luke 2:47; 4:32

4. His teachings "stirred up the people."

Luke 23:5

F. He did not speak of Himself (John 7:16-18) but spoke only what the Father directed him to say (John 8:28; 12:49, 50; 14:10).

3) In the final analysis, the effectiveness of any ministry hinges not so much on the efforts of the minister as on the heart preparation of the Holy Spirit within the life of each individual, and their desire to be conformed (changed into) the image of Jesus Christ..

I Corinthians 3:6 "I have planted, Apollos watered, but God gave the increase (growth)."

A. There will always be those who refuse to receive the Truth, even if they were to hear it from the very mouth of Moses (Luke 16:31), Paul (Acts 4:1, 2, 18; 5:28; 28:24), or Jesus Himself (Mark 11:17, 18).

Some simply are not teachable (Jeremiah 32:33; Matthew 13:30, 18-

23).

B. The fault lies not in the seed (Word) or the sower (ministry), but the ground (heart) upon which the seed falls – whether it is stony, shallow, thorny, or fertile.

Matthew 13:3-9, 18-23

C. The individual himself must "apply (active verb) then own heart unto instruction, and their ears to the words of knowledge." No one can force it upon him.

Proverbs 23:12

CONCLUSION

- Teacher Qualifications
 1. Love for the children
 2. Sympathetic understanding
 3. Happy, child-like spirit
 4. Controlled emotional life (emotional intelligence)
 5. Open-mindedness
 6. Vivid imagination
- As a teacher your aims in teaching
 1. To lead students to a saving knowledge of Jesus Christ
 2. To cause each to grow and mature in Christ
 3. To show students how God's Word relates to their personal lives
 4. To know each pupil as a friend in order to help him with his problems
 5. To involve each student in the lesson and the class activity
- Discipline of the beginner teachers
 1. Establish a pattern of conduct. Set rules that are always followed. This fosters in children a sense of security. Establish set routines for activities
 2. Make suggestions don't scold. Don't force children or yell at them. Divert attention by changing interest.
 3. Encourage home cooperation. Parents should instruct children concerning conduct. They should not interfere with the class or stay to watch the children.

JESUS: The Master Teacher

1. Mark 4:1
2. Mark 6:2
3. Matthew 5:1-2

1. He Knew His Subject

- A. He could teach with authority ... Matt 7:28-29
Mar 1:21-22 AThey went into Capernaum; and immediately on the Sabbath He entered the synagogue and began to teach. 22 They were amazed at His teaching; for He was teaching them as one having authority, and not as the scribes.@ NASV
- Because:
1. He could teach about God ... because he was with Him...
John 1:1 AIn the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God@
John 14:9 AJesus said to him, "... He who has seen Me has seen the Father; how can you say, 'Show us the Father'?@
 2. He could teach about Heaven ... for He had come from there...
John 6:38 AFor I came down from heaven, not to do mine own will, but the will of him that sent me.@ (John 3:13; 31; 6:33)
- B. The Master Teacher taught His message by modeling it.
1. There was a tremendous consistency between his words and his behavior.
Luke notes in the book of acts the impact of the master teacher:
Acts 1:1 AThe former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 2 Until the day in which he was taken up,@
 2. Jesus understood that what a person does speaks so loudly that it masks the words of the teacher if the words and works are not congruent.
Matt. 5:19 AWhosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven.@
 3. One remarkable characteristic of the master teacher was that he never asked a disciple to do something he was unwilling to do himself.

2. He Loved His Subject and His Students

- A. The manner of love he had for us is mentioned in **Romans 5:8** ABut God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.@
1. What manner of love ... **1John 3:1**
 2. What greater love hath any man ... **John 15:13**

- B. The scriptures speaks of His compassion ...
1. The driving force which compelled Jesus to teach was his compassion for the people.
 2. **Mark 6:34** AAnd Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.@
 2. Gentleness and patience B **2Tim. 2:24** And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, **25** In meekness instructing those that oppose themselves;
 3. Persistence B This disciples were noted for their persistence B **Acts 5:42** AAnd daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ@
 - 4.

3. He Was Zealous or Enthused About It

- A. The apostles knew of his zeal for his mission ...
John 2:17 AAnd his disciples remembered that it was written, >The zeal of thine house hath eaten me up.=@

4. He Used Successful Teaching Methods

- A. There is a subtle difference between preaching and teaching.
- 1) Learning is centered about the acquisition of knowledge, skills, attitudes, and behaviors. Whether learning has been accomplished or not can be seen in the reflected attitudes and knowledge of the students.
 - 2) Cf. **Matt 19:11**. The rich young ruler had not truly grasped the gravity of the Lord=s teaching, for he failed the test of ordering the proper priorities of his life. **v. 11** ABut when the young man heard that saying, he went away sorrowful: for he had great possessions.@
- B. Notice Some of the Successful Methods Jesus= Used ...
- 1) He made effective use of praise ...
 - a) In the parable of the talents (Mt. 25:14) the man who left his business in the hands of his servants, praised those who acted faithfully.
 - b. Jesus praised the belief of a certain centurion when he requested relief for his sick servant.
"Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof. . . but say in a word, and my servant shall be healed." Jesus commanded the centurion, "I say unto you, I have not found so great a faith, no, not in Israel" (Luke 7:1-10)
 - 2) He used stories, analogies, and illustrations.

- a) Jesus clearly demonstrates his mastery of teaching, for instance, when he used an analogy to support his teaching in **Matt. 18:10-14**
 ΔTake heed that ye despise not one of these little ones . . . How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? . . . Even so it is not the will of your Father which is in heaven, that one of these little ones should perish@ (Mt. 18: 10-14).
 - b) The Lord was a master of using parables to teach new concepts and correct mistaken notions about God and His kingdom. **Matt. 13**
- 3) He effectively used questions ...
- a) The art of asking appropriate questions as a teaching strategy was regarded from the days of Socrates as a mark of a master teacher.
 - 1) Jesus demonstrated his skill when he asked his disciples "Whom do men say that I, the Son of man, am?"
 - 2) When they responded, "Some say . . . John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets. He saith unto them, But whom say ye that I am" (**Matt. 16: 13- 18**)?
 - b) Research published by the U.S. Department of Education regarding questioning techniques indicates that "student achievement rises when teachers ask questions that require students to apply, analyze, synthesize, and evaluate information in addition to simply recalling facts" (Bennett, 1986)

C. He wanted to train others to teach B and they could prepare others...

- 1. He called 12 apostles to train and teach.
 - a) They were to teach others B **Matt 28:18-19** ΔGo ye there and teach all nations...@
- 2. Paul commanded Timothy to teach. "These things command and teach" (**1 Tim. 4:11**).
 - a) And what to teach. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (**2 Tim. 2:2**)
- 3. We are to grow as disciples and this growth suggests the ability to teach. **Hebrews 5:12** "For when for the lime ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat."
- 3. Elders are expected to have the ability to teach B 1Tim. 3:2
 The Greek in this verse means As skilled at teaching.@
- 4. Mature women are commanded to teach. B **Titus 2:3** ΔThe aged women likewise, that they be in behaviour as becometh holiness, ... **4** That

they may teach the young women to be sober, to love their husbands, to love their children,

5. All disciples are expected to teach and to teacher others to teach ...
2Tim. 2:2; Heb. 5:12

5. He Knew The Needs of His People

- A. Jesus knew the hearts and needs of the people. **John 2:24** ABut Jesus did not commit himself unto them, because he knew all men, **25** And needed not that any should testify of man: for he knew what was in man.@
- B. He was mission minded ... **Luke 19:10** AFor the Son of man is come to seek and to save that which was lost.@
 1. The effectiveness of his teaching was related to his mission. His clear and realistic view of his mission helped him to never stray for its pursuit.
 2. He motivated his disciples to replicate his mission mindedness as well.
 3. We need to teach... to win souls as well. The mission of the Bible School is to save souls.

Evaluation Questions for Training Workshop

Age: ____ 20-30 ____ 31-40 ____ 41-50 ____ 51-60 ____ 61+

Gender: ____ Female ____ Male

Ethnicity _____

Employment Sector ____ Employed ____ Retired ____

Have you ever served as a Church School Teacher? ____ Yes ____ No

What were your primary reasons for attending the teacher training workshop?

What did you hope to get out of attending?

Did the training meet your expectations? Yes ____ No ____

Why not?

What did you find distinctive about the training?

Which aspects of the training were most beneficial or meaningful to you?

Which aspects of the training were least beneficial or meaningful to you? Why?

What could have been done to improve your training experience?

What were some of your personal learning experiences from the workshop (insights, awareness, discoveries etc.)?

Have they informed your personal life, and if so, how? In what ways have you applied your learning?

What further assistance or support would be helpful for you to continue or deepen the learning experience from the training session?

Do you have any other comments?

APPENDIX - L
Daylong Workshop for Educators

Daylong Workshop for Educators Creating Learning Environments that Support All Learners

*Canaan Baptist Church of Christ
New York, New York
September 20, 2008*

Facilitator

Penelope L. Lisi, Ph.D.
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Objectives

Through their participation in this workshop, educators will be able to...

1. assess their own knowledge of culture, their skill levels in supporting motivation of diverse students, and their understanding of the impact of culture on teaching and learning
2. identify key elements that enable all students to achieve at high levels
3. become familiar with research-based strategies in supporting the motivation and learning of diverse learners

Workshop Agenda

Introductions and welcome

- Overview of the day's agenda and objectives
- Introduction of essential questions

Self-assessment about teaching and learning

- Understanding of learning (the Learning Pyramid)
- Self-check on a Motivational Framework for Culturally Responsive Teaching
- Debrief results from the assessments

Presentation on current research

- Motivation, teaching and learning
- Analysis of teaching: Ms. Tolliver
- Promising instructional practices

LUNCH

Energizer/ story

Practice in planning lessons that addresses diverse learner needs

- Use the models discussed in the morning to work in small groups in practicing the development of motivating lessons that support diverse learner needs
- Gallery Walk- sharing of, and receiving feedback on lesson plans

Next steps planning

- Force Field Analysis (what are your goals with this work? What are the supports and barriers to doing this? What specific actions will you take?)

Summary and conclusion

- Anecdote- doing this work as a community
- Evaluation

Cooperative Learning

Cooperative learning is a successful teaching strategy in which small teams, each with students of different levels of ability, use a variety of learning activities to improve their understanding of a subject. Each member of a team is responsible not only for learning what is taught but also for helping teammates learn, thus creating an atmosphere of achievement. Students work through the assignment until all group members successfully understand and complete it. Cooperative efforts result in participants striving for mutual benefit so that all group members:

- * gain from each other's efforts. (Your success benefits me and my success benefits you.)
- * recognize that all group members share a common fate. (We all sink or swim together here.)
- * know that one's performance is mutually caused by oneself and one's team members. (We cannot do it without you.)
- * feel proud and jointly celebrate when a group member is recognized for achievement. (We all congratulate you on your accomplishment!).

Why use Cooperative Learning?

Research has shown that cooperative learning techniques:

- * promote student learning and academic achievement
- * increase student retention
- * enhance student satisfaction with their learning experience
- * help students develop skills in oral communication
- * develop students' social skills
- * promote student self-esteem
- * help to promote positive race relations

5 Elements of Cooperative Learning

It is only under certain conditions that cooperative efforts may be expected to be more productive than competitive and individualistic efforts. Those conditions are:

1. Positive Interdependence

(Sink or swim together.)



- Each group member's efforts are required and indispensable for group success.
- Each group member has a unique contribution to make to the joint effort because of his or her resources and/or role and task responsibilities.

2. Face-to-Face Interaction

(Promote each other's success.)



- Orally explaining how to solve problems
- Teaching one's knowledge to others
- Checking for understanding
- Discussing concepts being learned
- Connecting present with past learning

3. Individual & Group Accountability

(No hitchhiking! No social loafing!)



- Keep the size of the group small—the smaller the size of the group, the greater the individual accountability may be.
- Give an individual test to each student.
- Randomly examine students orally by calling on one student to present his or her group's work to the teacher (in the presence of the group) or to the entire class.
- Observe each group and record the frequency with which each member contributes to the group's work.

- Assign one student in each group the role of checker. The checker asks other group members to explain the reasoning and rationale underlying group answers.
- Have students teach what they learned to someone else.

4. Interpersonal & Small-Group Skills

- Social skills must be taught:
 - Leadership
 - Decision-making
 - Trust-building
 - Communication
 - Conflict-management skills



5. Group Processing

- Group members:
 - Discuss how well they are achieving their goals and maintaining effective working relationships.
 - Describe what member actions are helpful and not helpful.
 - Make decisions about what behaviors to continue or change.



Class Activities that use Cooperative Learning

1. Jigsaw – Groups with five students are set up. Each group member is assigned some unique material to learn and then to teach to his group members. To help in the learning, students across the class working on the same subsection get together to decide what is important and how to teach it. After practice in these "expert" groups, the original groups reform and students teach each other. Tests or assessment follows.

2. Think–Pair–Share – Involves a three–step cooperative structure. During the first step, individuals think silently about a question posed by the instructor. Individuals pair up during the second step and exchange thoughts. In the third step, the pairs share their responses with other pairs, other teams, or the entire group.

3. Three–Step Interview – Each member of a team chooses another member to be a partner. During the first step, individuals interview their partners by asking clarifying questions. During the second step partners reverse the roles. For the final step, members share their partner's response with the team.

4. Round Robin Brainstorming – Class is divided into small groups (4 to 6) with one person appointed as the recorder. A question with many answers is posed and students are given time to think about answers. After the "think time," members of the team share responses with one another round robin style. The recorder writes down the answers of the group members. The person next to the recorder starts and each person in the group in order gives an answer until time is called.

5. Three–minute review – Teachers stop any time during a lecture or discussion and give teams three minutes to review what has been said, ask clarifying questions, or answer questions.

6. Numbered Heads – A team of four is established. Each member is given numbers of 1, 2, 3, 4. Questions are asked of the group. Groups work together to answer the question so that all can verbally

answer the question. Teacher calls out a number (two) and each two is asked to give the answer.

7. Team–Pair–Solo – Students do problems first as a team, then with a partner, and finally on their own. It is designed to motivate students to tackle and succeed at problems, which initially are beyond their ability. It is based on a simple notion of mediated learning. Students can do more things with help (mediation) than they can do alone. By allowing them to work on problems they could not do alone, first as a team and then with a partner, they progress to a point they can do alone that which at first they could do only with help.

8. Circle the Sage – First the teacher polls the class to see which students have a special knowledge to share. For example the teacher may ask who in the class was able to solve a difficult math homework question, who had visited Mexico, who knows the chemical reactions involved in how salting the streets help dissipate snow. Those students (the sages) stand and spread out in the room. The teacher then has the rest of the classmates each surround a sage, with no two members of the same team going to the same sage. The sage explains what they know while the classmates listen, ask questions, and take notes. All students then return to their teams. Each in turn, explains what they learned. Because each one has gone to a different sage, they compare notes. If there is disagreement, they stand up as a team. Finally, the disagreements are aired and resolved.

9. Partners – The class is divided into teams of four. Partners move to one side of the room. Half of each team is given an assignment to master to be able to teach the other half. Partners work to learn and can consult with other partners working on the same material. Teams go back together with each set of partners teaching the other set. Partners quiz and tutor teammates. Each team reviews how well they learned and taught and how they might improve the process.

A Self Check: Procedures and Structures of a Motivational Framework for Culturally Responsive Teaching

Adapted from: M. Ginsberg and R. Wlodkowski (2000). *Creating Highly Motivating Classrooms for all Students: A Schoolwide Approach to Powerful Teaching with Diverse Learners*.

Directions

1. Circle the numbers of the procedures you use regularly.
2. Place a question mark beside the procedure that you find most challenging to initiate.
2. Place a checkmark by the classroom learning experiences in which you engage students regularly.

Motivational Condition **Establishing Inclusion**

Examples of activities

Procedures

1. Collaborative learning
2. Cooperative learning
3. Writing groups
4. Peer teaching
5. Opportunities for multidimensional sharing
6. Focus groups
7. Reframing

The Classroom learning experience

- _____ Students have opportunities to learn about each other.
- _____ Class agreements or participation guidelines are negotiated.
- _____ I (the teacher) direct attention equitably.
- _____ I demonstrate to all students that I cares.
- _____ Students help each other.
- _____ Students share ideas and perspectives with partners.

Motivational Condition
Developing Positive Attitude

Examples of activities

Procedures

8. Learning goal procedures
9. Fair and clear criteria of evaluation
10. Relevant learning models
11. Goal setting
12. Learning contracts
13. Approaches based on multiple intelligences theory
14. Sensitivity and pedagogical flexibility based on the concept of style
15. Experiential learning - the Kolb Model

The Classroom learning experience

_____ Students' experiences, concerns, and interests are used to develop course content.

_____ Students' prior knowledge and their learning experiences are explicitly linked to course content and questions.

_____ I maintain flexibility in the pursuit of teachable moments and emerging interests.

_____ Students choose how to learn (multiple intelligences)

_____ Students choose what to learn.

_____ Students choose how learning will be assessed.

_____ Students choose how to solve emerging problems.

Motivational Condition
Enhancing Meaning

Examples of activities

Procedures

15. Critical questioning and guided reciprocal peer questioning
17. Posing problems
18. Decision making
19. Authentic research
20. Invention and artistry
21. Simulations
22. Case study method

The Classroom learning experience

_____ I help students to activate prior knowledge and to use it as a guide to learning.

_____ I create opportunities for inquiry, investigation, and projects.

_____ I ask higher order questions of all students throughout a lesson.

_____ I provide opportunities for students to actively participate in challenging ways when not involved in sedentary activities such as reflecting, reading, and writing.

_____ I elicit high quality responses from all students.

Motivational Condition
Engendering Competence

Examples of activities

Procedures

- 23. Feedback
- 24. Alternatives to pencil and paper tests
- 25. Well-constructed paper and pencil tests
- 26. Self-assessment

The Classroom learning experience

_____ I clearly communicate criteria for excellent final products.

_____ I provide opportunities for a diversity of competencies to be demonstrated in a variety of ways.

_____ I assess different students differently.

_____ I create opportunities for students to make explicit connections between their learning and the “real world”.

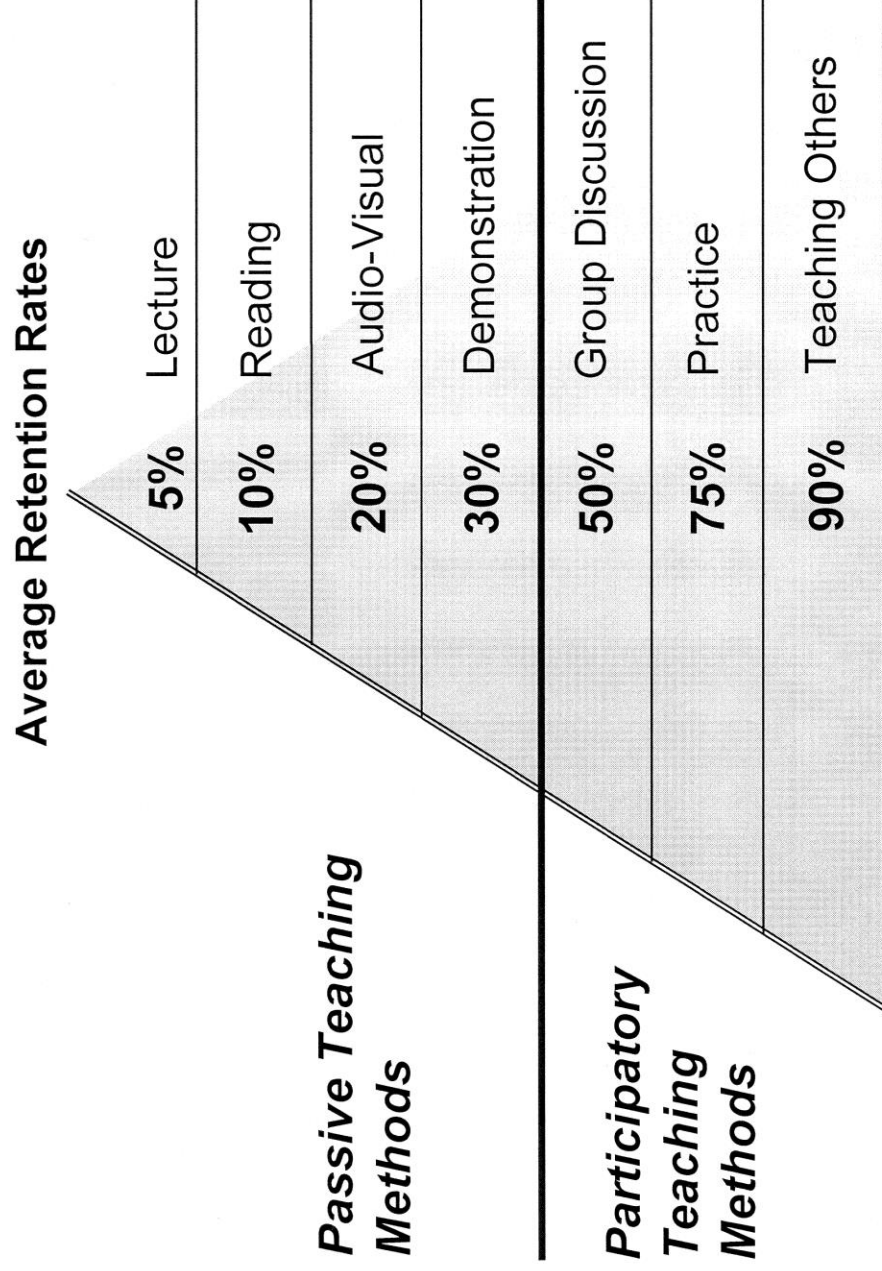
_____ I provide opportunities for students to self-assess (e.g. through journaling, focused reflection, summarizing questions) learning in order to reflect on their growth as learners.

_____ I provide opportunities for students to self-assess their personal responsibility for contributing to the classroom as a learning community.

Reflection on Data from *A Self-check: Procedures and Structures of a Motivational Framework for Culturally Responsive Teaching*

1. Based on your responses to the self-check, what do you believe are your 3 greatest strengths in supporting student motivation and learning?
2. In terms of your growth in supporting student motivation and learning, state 3 specific goals for yourself related to the self-check.

The Learning Pyramid*



*Adapted from National Training Laboratories. Bethel, Maine

COMPARING THE RESEARCH ON BEST PRACTICES
I. Research Says

| CLASSROOM CLIMATE TO SUPPORT THINKING | CREATIVE PROBLEM SOLVING |
|--|---|
| <p>FINDING:</p> <p>Teachers who establish classrooms characterized by an open, democratic climate promote learning because such a classroom climate correlates significantly with the development of critical and creative thinking abilities.</p> | <p>FINDING:</p> <p>Teachers who teach creative problem-solving strategies improve learning by providing students with general purpose problem-solving tools appropriate for a variety of situations.</p> |
| COOPERATIVE LEARNING | DIRECT TEACHING OF THINKING |
| <p>FINDING:</p> <p>Teachers who employ cooperative learning methods promote learning because these collaborative experiences engage students in an interactive approach to processing information, resulting in greater retention of subject matter, improved attitudes toward learning and enhanced interpersonal relations among group members.</p> | <p>FINDING:</p> <p>Teachers who teach thinking skills and processes directly promote learning because such explicit instruction helps students to better understand and more effectively apply the types of thinking required by the curriculum.</p> |
| CONCEPT DEVELOPMENT | GRAPHIC ORGANIZERS |
| <p>FINDING:</p> <p>Teachers who teach concepts inductively through the use of examples and non-examples promote learning because this strategy actively involves students in structing a personal understanding of a new concept.</p> | <p>FINDING:</p> <p>Teachers who utilize graphic organizers with their students promote learning because knowledge that is organized into holistic conceptual frameworks is more easily remembered and understood than unstructured bits of information.</p> |
| MULTIPLE INTELLIGENCE | METACOGNTION |
| <p>FINDING:</p> <p>By attending to students' strengths and helping develop other areas, teachers accommodate more learners and give students a greater repertoire of problem solving tools.</p> | <p>FINDING:</p> <p>Teachers who help students develop and internalize metacognitive strategies through direct instruction, modeling, and use of practice, promote learning because the effective use of such strategies is one of the primary differences between more and less able learners.</p> |

Source: Jay McTighe, Maryland State Department of Education, as printed in *Breaking Through*
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II. RESEARCH-BASED BEST PRACTICES

For Improving Student Achievement

- ✍ Encourage parents to stimulate their children's intellectual development
- ✍ Require and grade homework
- ✍ Focus students on educational goals
- ✍ Incorporate direct teaching that exhibits key features and systematic steps
- ✍ Utilize advance organizers that show students relationships between past learning and present learning
- ✍ Teach students multiple learning strategies that promote metacognition by providing modeling, guided practice and application
- ✍ Utilize mastery learning techniques for teaching subject matter
- ✍ Incorporate cooperative learning

Source: Walberg, (1995). In Cawelti, G. (Ed.) *Handbook of Research on Improving Student Achievement*. Arlington, VA: Educational Research Service, as printed in *Breaking Through Change Barriers* (June 2002) by Michael Fullan and Carol Rolheiser. Reprinted with permission.

III. STRATEGIES THAT IMPACT STUDENT ACHIEVEMENT

| Rank | Strategy | ES | Percentile Gain | N | SD |
|------|---|------|-----------------|------|-----|
| 1. | Identifying similarities and differences (comparing, contrasting, classifying, analogies and metaphors) | 1.61 | 45 | 31 | .31 |
| 2. | Summarizing and note taking | 1.00 | 34 | 179 | .50 |
| 3. | Reinforcing effort and give praise | .80 | 29 | 121 | .35 |
| 4. | Homework and practice | .77 | 28 | 134 | .36 |
| 5. | Nonlinguistic representations | .75 | 27 | 246 | .40 |
| 6. | Cooperative learning | .73 | 27 | 122 | .40 |
| 7. | Setting objectives and providing feedback | .61 | 23 | 408 | .28 |
| 8. | Generating and testing hypotheses | .61 | 23 | 63 | .79 |
| 9. | Questions, cues, and advance organizers | .59 | 22 | 1251 | .26 |

Reflecting on this list ...

- How many of these strategies are you using in the classroom/school?
- Which would you like more information about?
- Who on your faculty could be a resource for you?

Notes: ES=effect size. N=number of effect sized compared. SD=standard deviation

Source: Marzano, R., Pickering, D., and Polack, J. (2001). *Classroom Instruction That Works*. Alexandria, VA: ASCD, as printed in *Breaking Through Change Barriers* (June 2002) by Michael Fullan and Carol Rolheiser. Reprinted with permission.

This article and others are available at the Center for Development & Learning's Web site:
<http://www.cdl.org>

Partnership Guide for Culturally Responsive Teaching

Margery B. Ginsberg, 1998

Describe the lesson or unit, subject area and goals

Establishing Inclusion

How does the learning experience contribute to the development of students as a community of learners who feel respected by and connected to one another and to the teacher?

A. Routines and rituals are visible and understood by all

_____ Rituals are in place that help all students feel that they belong in the class.

_____ Students have opportunities to learn about each other.

_____ Students have opportunities to learn about each other's unique backgrounds.

_____ Class agreements or participation guidelines and consequences for violating agreements are negotiated.

_____ The system of personal and collective responsibility for agreements is understood by everyone and applied with fairness.

B. All students equitably and actively participate and interact.

_____ The teacher directs attention equitably.

_____ The teacher interacts respectfully with all students.

_____ The teacher demonstrates to all students that she or he cares about them.

_____ Students share ideas and perspectives with partners and small groups.

_____ Students respond to lessons by writing.

_____ Students know what to do, especially when making choices.

_____ Students help each other.

_____ Work is displayed (with students' permission)

Developing a Positive Attitude

How does the learning experience offer meaningful choices and promote personal relevance to contribute to students' positive attitude?

A. The teacher works with students to personalize the relevance of course content.

_____ Students' experiences, concerns, and interests are used to develop course content.

_____ Students' experiences, concerns, and interests are addressed in responses to questions.

_____ Students' prior knowledge and their learning experiences are explicitly linked to course content and questions.

_____ The teacher encourages students to understand, develop, and express different points of view.

_____ The teacher encourages students to clarify their interests and set goals.

_____ The teacher maintains flexibility in the pursuit of teachable moments and emerging interests.

B. The teacher encourages students to make real choices.

_____ Students choose how to learn (multiple intelligences).

_____ Students choose what to learn.

_____ Students choose where to learn.

_____ Students choose when a learning experience will be considered complete.

_____ Students choose how learning will be assessed.

_____ Students choose with whom to learn.

_____ Students choose how to solve emerging problems.

Enhancing Meaning

How does this learning experience engage students in challenging learning that has social merit?

A. The teacher encourages all students to learn, apply, create, and communicate knowledge.

_____ The teacher helps students to activate prior knowledge and to use it as a guide to learning.

_____ The teacher, in concert with students, creates opportunities for inquiry, investigation, and projects.

_____ The teacher provides opportunities for students to actively participate in challenging ways when not involved in sedentary activities such as reflecting, reading, and writing.

_____ The teacher elicits high quality responses from all students.

_____ The teacher uses multiple safety nets to ensure student success. (for example, asking students to work with partners, designing cooperative learning experiences)

Engendering Competence

How does the learning experience create students' understanding that they are becoming more effective in authentic learning that they value?

A. There is information, consequence, or product that supports students in valuing and identifying learning.

_____ The teacher clearly communicates the purpose of the lesson.

_____ The teacher clearly communicates criteria for excellent products.

_____ The teacher provides opportunities for a diversity of competencies to be demonstrated in a variety of ways.

_____ The teacher helps all students to concretely identify accomplishments.

_____ The teacher assesses different students differently.

_____ The teacher assesses progress continually in order to provide feedback on individual growth and progress.

_____ The teacher creates opportunities for students to make explicit connections between new and prior learning.

_____ The teacher creates opportunities for students to make explicit connections between their learning and the "real world".

_____ The teacher provides opportunities for students to self-assess learning in order to reflect on their growth as learners.

_____ The teacher provides opportunities for students to self-assess their personal responsibility for contributing to the classroom as a learning community.

Activity Guide for Culturally Responsive Teaching

Here is a starting place, now work in teams to add more.

Enhancing Meaning

Venn Diagram Sharing

Ask me about.... Posters

Bio Poems

Dialogue Journals

Response Cards

Class Historian

Class Review

Bean Experiment

Class Agreements or Participation Guidelines

Note Cues

Cooperative Groups

Developing Positive Attitude

Carousel Graffiti

Scaffolding minilectures with Human Highlighters

Reframing

Story Posters

Goal setting

Approaches based on Multiple Intelligences

Experiential learning

KWL

Enhancing Meaning

Posing problems

Case studies

Simulations

Invention and artistry

Marzano's 9 strategies

Engendering Competence

Post writes

Summarizing questions

Student self-assessment

Door Passes

Reflection Logs

Reflection Trees for Group Projects

Case Studies in Motivation

From: A. Woolfolk. (1998). *Educational Psychology* (7th ed.).

Directions: Read the case study and imagine that these students are in your class. Try to determine the most effective general approaches toward increasing their motivational levels and then state specifically what methods you would use.

General Motivational Approach

1. Provide extrinsic reinforcements
2. Incorporate student interests in lessons and activities
3. Provide challenging work
4. Acknowledge and praise success
5. Ensure a safe learning environment
6. Clearly express your expectations
7. Set up a cooperative learning task
8. Use individualized instruction
9. Help student to establish reasonable goals
10. Address student's need for affiliation and belonging
11. Ensure that the student experiences realistic success

Case One

Jackie is one of those students who breaks your heart the minute you set eyes upon her. Her face is dirty, hair uncombed, her clothes are torn and wrinkled and she is shy, listless, and sucks her thumb with a vacant look to her eyes. She sits motionless at her desk in your class, hardly ever responding unless you speak directly to her. Her learning from her first few years of schooling is barely marginal and based on her performance thus far, you doubt that she will learn much this year either. How would you encourage Jackie to actively engage in the learning process?

General Motivational Approach(es)

Specific Strategies:

Case Two

Jesse is known throughout the region for his rebel ways and practice of challenging authority. His two older brothers also came through the school system and were known for being smart but disruptive in class. Jess appears to be following in his brothers' footsteps and has established a reputation in class as being "ultra-bad", commanding the admiration of every student in class. Jesse thrives on the attention from his classmates and even though he seems to have great academic potential, he invests his energies in the wrong direction. How can you help Jesse to be motivated to use his intellect and leadership qualities in a more positive way?

General motivational approaches:

Specific strategies:

Case Three

Jennifer is an extremely gifted, sociable girl who has been working independently on math assignments because she is more advanced than the rest of her classmates. At first she was pleased about the special privilege of working by herself, but now that she has been working individually for the past month, she is showing less interest in doing mathematics and her performance is starting to decline. How could you help to re-establish Jennifer's motivation to complete her mathematics assignment?

General motivational approaches:

Specific strategies:

Practice

Partnership Guide for Culturally Responsive Teaching

In teams, outline how you will apply the Framework, providing at least 3 specific activities. Be prepared to share your outline with the full group.

1. Describe the lesson or unit and goals

2. How will you work to establish inclusion?

How does the learning experience contribute to the development of students as a community of learners who feel respected by and connected to one another and to the teacher?

3. How will you develop a positive attitude in students?

How does the learning experience offer meaningful choices and promote personal relevance to contribute to students' positive attitude?

4. How will you enhance meaning among students?

How does this learning experience engage students in challenging learning that has social merit?

5. How will you engender competence in students?

How does the learning experience create students' understanding that they are becoming more effective in authentic learning that they value?

USING COMPARE OR CONTRAST DIAGRAMS

RATIONALE FOR COMPARE OR CONTRAST ACTIVITIES

Use the compare or contrast graph when only one of the two processes is significant. To compare concepts, use the graph to emphasize shared traits, such as showing analogous relationships between figures of speech. Use the diagram to illustrate many characteristics which two objects, organisms, or ideas share and how each expresses that characteristic. Students recognize that many connections are being expressed in a few metaphoric words.

To contrast concepts, use the diagram to emphasize differences and to eliminate confusion by separating a new term from similar ones. "Contrast" emphasizes subtle differences which might otherwise be overlooked.

For clarity, begin each discussion by identifying the characteristics being differentiated. Then describe how that characteristic is different for each term. Establish this pattern:

"With regard to (quality), (item one and its distinctions), but (item two and its distinctions)."

For example: **"With regard to body shape, a cat has short ears and a long tail, but a rabbit has long ears and a short tail."**

The number of responses in the "How Alike" or "How Different" steps will vary. Several blanks are provided on the diagram to encourage students to consider as many similarities or differences as possible.

USE COMPARE OR CONTRAST DIAGRAMS TO:

- Compare or contrast two concepts.
- Organize thinking to prepare writing assignments.
- Analyze metaphors.

TO USE THE COMPARE OR CONTRAST DIAGRAM:

1. Write the two terms or concepts in the blanks at the top.
2. Identify the characteristic being compared or contrasted. Write it in the center column.
3. Discuss how that characteristic applies to the first term and write the answer in the left column.
4. Discuss how that characteristic applies to the second term and write the answer in the right column.
5. Encourage students to draw inferences about the significance of the differences between these two terms or concepts.

COMPARE AND CONTRAST DIAGRAM

A blackline master template for a Compare and Contrast Diagram. The diagram is set against a grey background and is organized into several sections. At the top, there are two empty rectangular boxes for subjects. Below these boxes, a central box contains the text "HOW ALIKE?". This central box is flanked by two large, downward-pointing arrowheads. Below the "HOW ALIKE?" box is a large rectangular area with three horizontal lines for notes. Below this area, another central box contains the text "HOW DIFFERENT?". This box is also flanked by two large, downward-pointing arrowheads. At the bottom of the diagram, there are two large vertical rectangular boxes, one on the left and one on the right, each with five horizontal lines for notes. Between these two vertical boxes is a central column. At the top of this column is a small box labeled "WITH REGARD TO". Below this box are four empty rectangular boxes, each with a double-headed horizontal arrow positioned directly beneath it, indicating a point of comparison or contrast between the two main subjects.

HOW ALIKE?

HOW DIFFERENT?

WITH REGARD TO

Classroom Management in Perspective

The concept of classroom management is broader than the notion of student discipline. It includes all the things teachers must do to foster student involvement and cooperation in classroom activities and to establish a productive working environment.

***--Julie Sandford, Edmund Emmer, and
Barbara Clements
“Improving Classroom Management”,
Educational Leadership***

The findings show that teachers who approach classroom management as a process of establishing and maintaining effective learning environments tend to be more successful than teachers who place more emphasis on their role as authority figures or disciplinarians.

***--Thomas L. Good and Jere Brophy (1994)
Looking in Classrooms***

Classroom management can and should do more than elicit predictable obedience; indeed it can and should be one vehicle for the enhancement of student self-understanding, self-evaluation, and the internalization of self-control.

***--Mary McCaslin and Thomas L. Good (1992)
“Compliant Cognition”, Educational Researcher***

Motivational Conditions Evaluation

Please circle the number from one to four that represents how you feel about this professional development workshop. Four means “strongly agree” and one means “strongly disagree.”

From M. Ginsberg and R. Wlodkowski. (2000). Creating Highly Motivating Classrooms for All Students: A Schoolwide Approach to Powerful Teaching with Diverse Learners. San Francisco, CA: Jossey- Bass.

- | | | | | |
|---|---|---|---|---|
| 1. The workshop climate is friendly and respectful. (Establishing Inclusion) | 4 | 3 | 2 | 1 |
| 2. The workshop is relevant to my life. (Developing Positive Attitude) | 4 | 3 | 2 | 1 |
| 3. This workshop is challenging me to think. (Enhancing Meaning) | 4 | 3 | 2 | 1 |
| 4. This workshop is helping me to be effective at what I value. (Engendering Competence) | 4 | 3 | 2 | 1 |
| 5. The facilitator respects learners' opinions and ideas. (Establishing Inclusion) | 4 | 3 | 2 | 1 |
| 6. In this workshop I can use my experiences and ways of knowing to support my learning. (Developing a Positive Attitude) | 4 | 3 | 2 | 1 |
| 7. Most of the time in this workshop I feel engaged in what is going on. (Enhancing Meaning) | 4 | 3 | 2 | 1 |
| 8. I actually will use the information or skills I am learning in this workshop. (Engendering Competence) | 4 | 3 | 2 | 1 |

Other comments:

Thank you!

Canaan Baptist Church of Christ
132 West 116th St., New York, NY 10026

CERTIFICATE OF APPRECIATION

presented to

Dr. Denelope L. Lisi

for facilitating the Teacher Training Workshop:

Creating Learning Environments that Support All Learners

held on September 20, 2008 in support of the partial fulfillment of the Doctor of Ministry Degree
at New York Theological Seminary for Regenia L. Whaley, D. Min. Candidate.

Rev. Dr. Thomas D. Johnson, Sr.
Pastor

APPENDIX M

Creating the Environment to Promote Learning at High Levels for All Students

Penelope L. Lisi, Ph.D.
Professor, Department of Educational Leadership
Central Connecticut State University

What is student motivation?

"A student's willingness, need, desire, and compulsion to participate in, and be successful in, the learning process." (Bomia et al., 1997, p. 1)

Food for thought...

- **Insanity is continuing to do the same thing over and over again and expecting different results.**

♦ Albert Einstein



What is extrinsic motivation?

- Motivation created by external factors like rewards and punishments.
- Learners are not interested in activity for its own sake.

Activity: Clock Buddies

- What is motivation?
- What are outcomes for extrinsically motivated students?
- What are outcomes for intrinsically motivated students?
- Who is responsible for student motivation?
- What types of rewards and reinforcements do you use with students? What is the impact on students?

Outcomes for extrinsically motivated students

- students who are more intrinsically than extrinsically motivated fare better. (Brooks et. al., 1998)
- Students motivated to complete a task only to avoid consequences rarely exert more than minimum effort necessary.

Creating the Environment to Promote Learning at High Levels for All Students

Penelope L. Lisi, Ph.D.
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Factors that contribute to attributions

- Previous experiences
- Cultural differences/ socialization
- Gender
- Teacher attitudes and behaviors

Mythology continued!

Myth #4: Rewards and punishments produce long-term behavior changes

- Reality: Rewards should be used thoughtfully and sparingly.

Consequences of Attributions

- Expectations
- Helplessness
- Emotional response

Problems in Using Rewards and Punishments

- The “one size does not fit all” problem
- The “why should I play if I can’t win?” problem
- The “observation” problem
- The “minimal amount of behavior to get the reward” problem
- The “if there’s a reward in here, it must mean the behavior is not worth doing for its own sake” problem

Mythology continued!

Myth #3: Threat can facilitate motivation to learn.

- Reality: Threat just creates anxiety, resentment, tension, discipline problems, and teacher frustration. Effective teachers do not need to threaten or coerce!

What do the experts say?

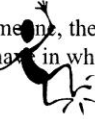
Robert Slavin: extrinsic rewards promote student motivation and learning—but as applied within a “facts and skills” curriculum.

Traditional Approaches to Teaching and Learning

- Usual starting point is content
- Control model
- Sage on the stage
- Emphasizes memorizing & reciting
- Identify learner goals for students
- Stand and deliver
- Reward desired behavior
- Punish negative behavior

Alfie Kohn believes...

- Education becoming more engaging, intelligent, and humane.
- Extrinsic rewards undermine intrinsic motivation.
- The more you reward someone, the less interest that person will have in whatever he or she is rewarded to do!



Food for thought...

- **If you always do what you always do, you will always get what you always get.**



Kohn's alternatives to using rewards

- Eliminate threat
- Set goals
- Create strongly positive climate
- Increase feedback
- Activate and engage positive emotions

How do we support the development of life-long learners?

- Traditional question: "What rewards or punishments can I use to elicit behavior?"
- A constructivist question: "When students are motivated, what is going on?"

Food for thought...

- **"Education is not the filling of a pail, but the lighting of a fire."**

✧ Yeats

Enhancing Meaning

- Critical questioning and guided peer questioning
- Posing problems (Constructivism)
- Decision making
- Authentic research
- Invention and artistry
- Simulations
- Case study method

A Model for Learning Environments for Intrinsic Motivation

- Establish inclusion
- Develop attitude
- Enhance meaning
- Engender competence

Engendering Competence

- Feedback
- Alternatives to pencil and paper tests
- Well-constructed paper-and-pencil test
- Self-assessment

Establishing Inclusion

- Collaborative learning
- Cooperative learning
- Writing groups
- Peer teaching
- Opportunities for multidimensional sharing
- Focus groups
- Reframing

Final food for thought...

One of the beauties of teaching is that there is no limit to one's growth as a teacher, just as there is no knowing beforehand how much your students can learn.

♦ Herbert Kohl



Developing Attitude

- Learning goal procedures
- Fair and clear criteria of evaluation
- Relevant learning models
- Goal setting
- Learning contracts
- Approaches based on multiple intelligences
- Pedagogical flexibility based on the concept of style
- Experiential learning

APPENDIX - N
Celebration Event Program

Savannah Baptist Church of Christ
132 West 116th Street
New York, NY 10032

Teacher Training Celebration Program

Saturday, December 13, 2008

11:30 AM



Canaan Baptist Church of Christ

132 West 116th St., New York, NY 10026

thanks and appreciation to:

D. Johnson
School Ministry
Rev. L. Lisi
Seminary Faculty
Moody-Shepherd
Workshop Participants
Washington/Culinary Staff
Controller
Members
Commission

Church family
Demonstration Project
the requirements
Director of Ministry,
Theological Seminary

CERTIFICATE OF COMPLETION

This certificate is awarded to

Name goes here

for participation in the Teacher Training Workshops:

Qualities of Effective Teachers and Creating Learning Environments that Support All Learners
held September 6, 13, 20, 2008 in partial fulfillment of the Doctor of Ministry Degree
at New York Theological Seminary for Regenia L. Whaley, D. Min. Candidate.

Rev. L. Whaley

Penelope L. Lisi, Ph.D., Facilitator
Director, Center for Multicultural Research and Education
Central Connecticut State University

Rev. Dr. Thomas D. Johnson
Pastor

APPENDIX - O
Evaluation/Assessment Process and Resources

Evaluation/Assessment Process and Resources

The lack of a robust structure and process of evaluation and assessment for this project was due to ministry restrictions that prevented individual site member participation in the data gathering, evaluation and assessment processes. However, Jacquelyn Ames and Allyson Morgan participated in all three training workshops, Reverent Olevia Smith participated in the all day workshop only, and Reverend Johnson briefly visited the all day workshop. I made observations and canvassed the participants for responses several weeks following the training and their level of excitement was enhanced. Some teachers have expressed the need for formalized training on an annual basis such as the one presented by this project. Teachers like Deaconess Carol Viar are looking forward to on-going training to further enhance their skills. Included in the appendix are the questionnaires that we were unable to administer.

Christian Education Questionnaire

PLEASE help us make decisions about our Christian education program by completing the following questionnaire. Please return your completed survey to the church office. Thank you.

On Sundays, I usually attend the worship service at: 8:00 am ___ 11:00 am ___

Please check all that apply to you and/or your family:

___ I have a child ___ in Church School ___ of middle school age ___ of high school age
___ I am currently/have been a Church School teacher at Canaan Baptist Church of Christ.

What is the length of time in years you have been a member of Canaan?

___ 1-5 ___ 6-10 ___ 11-15 ___ 16-20 ___ over 20

Your age in years is: ___ 11-20 ___ 21-30 ___ 31-40 ___ 41-50 ___ 51-60 ___ 61-70
___ 71-80 ___ 81+

Gender: ___ M ___ F **Marital Status:** ___ Single ___ Married ___ Divorce ___ Widow

Education: ___ High School ___ College ___ Graduate ___ Post-Graduate

Please rank the reasons you attend Canaan Baptist Church: (1 = highest)

___ Worship ___ Preaching ___ People ___ Church School/Education ___ Schedule
___ Location

Did you know about the topics for the Adult Sunday Classes this year? ___ Yes ___ No

How often did you attend the 9:15 Adult Class?

___ Almost every Sunday ___ Most Sundays ___ About once a month ___ On a few occasions ___ Never

Did you think the topics were interesting, but you could not attend because of the time it was offered or your Sunday was too busy?

___ Yes ___ No ___ N/A, because ___ I attended Adult Forum ___ I did not think the topics were interesting

What would encourage you/your child to attend Church School regularly? Check all that apply.

___ More convenient time ___ Better topics ___ Guest speaker ___ Bible study-based
___ Activities for children at the same time (i.e., Sunday School)

Other _____

What topics would you like to see offered during the Church School in the future?

Rank your interest in the following topics for Church School education: (1=highest)

___ Church beliefs ___ Bible interpretation ___ Life skills

___ Mission/outreach work ___ Social issues and religion

___ Other _____

How often did you/your child attend Bible Study?

___ Almost every week ___ Most weeks ___ About once a month ___ On a few occasions

___ Never

Is there something that worked well in Christian Education (adults or children Church School) and worship at a previous church that you attended that you would like to see tried at Canaan?

Please rank the following in the order of importance you place on each one, in terms of your child's /children's exposure: (1 = highest)

___ Lord's Prayer ___ Prayers of consecration ___ Hymns ___ Prayers of the People

___ Confession

___ Gospel ___ Old Testament reading ___ New Testament reading

Please feel free to attach additional comments to this survey form. Thank you for your assistance in helping us develop a strong program for children and adults at Canaan.

Optional your name _____

Educational Ministry Continuum

Instructions Before each pair of statements, please **circle the letter** that you agree mostly with. If you agree mostly with A, then circle A, or if you agree mostly with B, circle B.

1. Which of the following statements do you think best describes the mission and ministry of the church?

- A. The mission of the church is to save souls.
- B. The mission of the church is to redeem society.

2. Which of the following statements do you think best describes the mission and ministry of the church?

- A. The mission and ministry of the church is to call individuals to a personal faith in Jesus Christ.
- B. The mission and ministry of the church is to invite individuals into the community of faith in which they worship, learn, and serve.

3. Which of the following statements do you think best describes the mission and ministry of the church?

- A. The purpose of the church is to provide a guide for moral conduct and Christian living.
- B. The ministry of the church is to guide people with a biblical understanding of God's purpose in the world as they seek to transform the world.

4. Which of the following statements do you think best describes the mission and ministry of the church?

- A. The ministry of the church is to teach God's Word, teach people how to please God through obedience, and teach people to move closer to Jesus.
- B. The purpose of the church is to nurture the community of faith and to encourage members to reach out into the life of the world.

5. Which one of the following statements do you think best describes the purpose of Christian education?

- A. The purpose of Christian education is to teach people about Jesus Christ and to lead them to accept him as their personal Savior.

B. The purpose of Christian education is to provide an opportunity for people to respond to God in faith, love, commitment, and obedience.

6. Which one of the following statements do you think best describes the purpose of Christian education?

A. The purpose of Christian education is to help people learn Bible truths that can aid them in daily living.

B. The purpose of Christian education is to enable people to interpret the biblical message and its meaning for today.

7. Which one of the following do you think best describes the purpose of Christian education?

A. The purpose of Christian education is to teach people Christian codes of conduct and instruct them in the morally right way to live.

B. The purpose of Christian education is to enable people to understand their denominational heritage and to participate in the community of faith.

8. Which of the following statements do you think best describes the Bible and its use?

A. The Bible is literal and without error.

B. The Bible tells of the work of God in the words of human beings and reflects the culture of those who wrote it.

9. Which of the following statements do you think best describes the Bible and its use?

A. Bible study is the only appropriate subject for Christian education.

B. Any subject can be studied from a biblical perspective.

10. Which of the following statements do you think best describes the Bible and its use?

A. Bible study should teach moral and behavioral concepts.

B. Bible study should allow learners the opportunity to interpret the Scripture.

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PLEASE RATE EACH OF THE FOLLOWING (1 = Not at all; 5 = Definitely YES):

NOTE: The term “learning events” refers to any and all Christian education activities at our church: Saturday Church School, Adult Bible studies, study groups, training events, programs, etc.

| | 1 | 2 | 3 | 4 | 5 |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1. The teacher(s) give evidence of knowledge of educational theory | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. The teacher(s) use a variety of teaching methods | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. The teacher(s) give evidence of a mature faith | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. The teacher(s) exhibit knowledge about the Bible | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. Learning events help me apply my faith to political issues/decisions | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. I feel a strong sense of community in the class/group(s) I attend | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. I often can apply what I learn to my daily life | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 8. Learning events often address social concerns and issues | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 9. I gain insight into my daily living from the classes in which I participate | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 10. I feel free to question matters of faith during learning events at our church | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 11. My opinions and viewpoints are respected during discussions | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12. I have experienced personal-spiritual growth through learning participation | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 13. There is a strong emphasis on the Bible in learning events | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 14. There is evidence of multicultural awareness in learning events | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 15. Learning events give evidence of a global awareness and understanding | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 16. There is an emphasis on moral decision-making in learning events | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 17. I perceive that a high number of adults are active in Christian education | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 18. I am satisfied with the current adult Christian education offerings at church | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 19. There is something for everyone in the current learning opportunities at church | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 20. I feel that active participation in learning is important to my faith | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 21. Learning about my Christian faith and its application is a priority for me | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 22. I have learned new life skills from participating in learning events | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 23. Learning events encourage critical thinking and questioning | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 24. The pastor and staff are committed to Christian education | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

PLEASE RATE THE FOLLOWING ACCORDING TO YOUR INTEREST
(1 = no interest, 5 = high interest):

| | 1 | 2 | 3 | 4 | 5 |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1. Bible study | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Theology and doctrine | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Global issues and faith | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. Morality and ethics (Christian living) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. Parenting | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. Sharing my faith with others | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. Stewardship of life and finances | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 8. History, Biblical | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 9. Current events and the Christian faith | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 10. Contemporary issues | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
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| 17. Life skills | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
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COMMENTS (is there anything else you'd like for us to consider?): _____

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- ☐ Other

16. What are the most pressing religious needs of our children and young people today?

17. How can the church, the church school, and the home help provide it?

Educational Ministry Continuum

Instructions Before each pair of statements, please circle the letter that you agree mostly with. If you agree mostly with A, then circle A, or if you agree mostly with B, circle B.

1. Which of the following statements do you think best describes the mission and ministry of the church?

A. The mission of the church is to save souls.

B. The mission of the church is to redeem society.

2. Which of the following statements do you think best describes the mission and ministry of the church?

A. The mission and ministry of the church is to call individuals to a personal faith in Jesus Christ.

B. The mission and ministry of the church is to invite individuals into the community of faith in which they worship, learn, and serve.

3. Which of the following statements do you think best describes the mission and ministry of the church?

A. The purpose of the church is to provide a guide for moral conduct and Christian living.

B. The ministry of the church is to guide people with a biblical understanding of God's purpose in the world as they seek to transform the world.

4. Which of the following statements do you think best describes the mission and ministry of the church?

A. The ministry of the church is to teach God's Word, teach people how to please God through obedience, and teach people to move closer to Jesus.

B. The purpose of the church is to nurture the community of faith and to encourage members to reach out into the life of the world.

5. Which one of the following statements do you think best describes the purpose of Christian education?

A. The purpose of Christian education is to teach people about Jesus Christ and to lead them to accept him as their personal Savior.

B. The purpose of Christian education is to provide an opportunity for people to respond to God in faith, love, commitment, and obedience.

6. Which one of the following statements do you think best describes the purpose of Christian education?

A. The purpose of Christian education is to help people learn Bible truths that can aid them in daily living.

B. The purpose of Christian education is to enable people to interpret the biblical message and its meaning for today.

7. Which one of the following do you think best describes the purpose of Christian education?

A. The purpose of Christian education is to teach people Christian codes of conduct and instruct them in the morally right way to live.

B. The purpose of Christian education is to enable people to understand their denominational heritage and to participate in the community of faith.

8. Which of the following statements do you think best describes the Bible and its use?

A. The Bible is literal and without error.

B. The Bible tells of the work of God in the words of human beings and reflects the culture of those who wrote it.

9. Which of the following statements do you think best describes the Bible and its use?

A. Bible study is the only appropriate subject for Christian education.

B. Any subject can be studied from a biblical perspective.

10. Which of the following statements do you think best describes the Bible and its use?

A. Bible study should teach moral and behavioral concepts.

B. Bible study should allow learners the opportunity to interpret the Scripture.

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PLEASE RATE EACH OF THE FOLLOWING (1 = Not at all; 5 = Definitely YES):

NOTE: The term “learning events” refers to any and all Christian education activities at our church: Saturday Church School, Adult Bible studies, study groups, training events, programs, etc.

1 2 3 4 5

1. The teacher(s) give evidence of knowledge of educational theory ☐ ☐ ☐ ☐ ☐
2. The teacher(s) use a variety of teaching methods ☐ ☐ ☐ ☐ ☐
3. The teacher(s) give evidence of a mature faith ☐ ☐ ☐ ☐ ☐
4. The teacher(s) exhibit knowledge about the Bible ☐ ☐ ☐ ☐ ☐
5. Learning events help me apply my faith to political issues/decisions ☐ ☐ ☐ ☐ ☐
6. I feel a strong sense of community in the class/group(s) I attend ☐ ☐ ☐ ☐ ☐
7. I often can apply what I learn to my daily life ☐ ☐ ☐ ☐ ☐
8. Learning events often address social concerns and issues ☐ ☐ ☐ ☐ ☐
9. I gain insight into my daily living from the classes in which I participate ☐ ☐ ☐ ☐ ☐
10. I feel free to question matters of faith during learning events at our church ☐ ☐ ☐ ☐ ☐
11. My opinions and viewpoints are respected during discussions ☐ ☐ ☐ ☐ ☐
12. I have experienced personal-spiritual growth through learning participation ☐ ☐ ☐ ☐ ☐
13. There is a strong emphasis on the Bible in learning events ☐ ☐ ☐ ☐ ☐
14. There is evidence of multicultural awareness in learning events ☐ ☐ ☐ ☐ ☐
15. Learning events give evidence of a global awareness and understanding ☐ ☐ ☐ ☐ ☐
16. There is an emphasis on moral decision-making in learning events ☐ ☐ ☐ ☐ ☐
17. I perceive that a high number of adults are active in Christian education ☐ ☐ ☐ ☐ ☐
18. I am satisfied with the current adult Christian education offerings at church ☐ ☐ ☐ ☐ ☐
19. There is something for everyone in the current learning opportunities at church ☐ ☐ ☐ ☐ ☐
20. I feel that active participation in learning is important to my faith ☐ ☐ ☐ ☐ ☐

21. Learning about my Christian faith and its application is a priority for me ☐
☐ ☐ ☐ ☐
22. I have learned new life skills from participating in learning events ☐
☐ ☐ ☐ ☐
23. Learning events encourage critical thinking and questioning ☐ ☐ ☐ ☐
☐
24. The pastor and staff are committed to Christian education ☐
☐ ☐ ☐ ☐

PLEASE RATE THE FOLLOWING ACCORDING TO YOUR INTEREST

(1 = no interest, 5 = high interest):

1 2 3 4 5

- | | | | | | |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1. Bible study | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Theology and doctrine | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Global issues and faith | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. Morality and ethics (Christian living) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. Parenting | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. Sharing my faith with others | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. Stewardship of life and finances | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 8. History, Biblical | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
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February 25, 2008

American Bible Society
1865 Broadway
New York, N.Y. 10028
Attn: Mr. Chatman Payne

Dear Mr. Payne

Canaan Baptist Church of Christ, located at 32 West 116th Street, New York, New York 10027 is in the process of developing the Church School ministry for our youth. While in the process of developing our Church School ministry, we are seeking donations. We would appreciate your support of our Christian Education outreach through a donation of twenty-five youth bibles and twenty-five children's bibles such as the children's GNT translation and the youth CEV translation. We thank you in advance for your spirit of consideration, cooperation and support.

Yours in Christ,

Minister Regenia L. Whaley
Canaan Baptist Church of Christ

cc Rev. Dr. Thomas D. Johnson, Senior Pastor

March 26, 2008

Canaan Baptist Church of Christ
132 West 116th Street
New York, New York 10027
Attn: Judith Price

Dear Ms Price,

I, Minister Regenia Whaley from Canaan Baptist Church of Christ, am in the process of completing my Doctor of Ministry dissertation at New York Theological Seminary. I need your assistance and support in obtaining a congregational profile report of Canaan that will include the parameters such as:

Total number of members / parishioners
Number of Adults
 -Married
 - Single (male /female)
Number of Young Adults (age 18-35)
Number of Youth / Children (age 17 and under)

Thank you in advance for your spirit of consideration, cooperation and support.

Yours in Christ,

Minister Regenia L. Whaley
Canaan Baptist Church of Christ

cc Rev. Dr. Thomas D. Johnson, Senior Pastor

April 21, 2008

Respectfully Yours,

American Bible Society
1865 Broadway
New York, N.Y. 10013
Attn: Mr. Charles Payne
Minister Regenia L. Whaley, Pastoral Liaison, Christian Education Development
Canaan Baptist Church of Christ
Rev. Dr. Thomas D. Johnson, Senior Pastor

Dear Mr. Payne

I am a Doctorate Candidate in Ministry at New York Theological Seminary located at 475 Riverside Drive, New York, New York. My demonstration project is the revitalization of our Church School Ministry, particularly on Saturday mornings for the youth. I am acting on the development and implementing of a curriculum for our youth that began in March 2008 and ends November 2008.

This program on Saturdays for the youth has been the primary way of sharing the faith and passing it on to the next generation. The purpose of the Church School is to develop an understanding and love of the Holy Scriptures, encourage church participation in an enthusiastic way, to present positive role models, and enhance the love of Jesus Christ. This program will assist the teachers to utilize biblical insights to organize, plan and implement programs that aid in the transformation of the youth.

We believe that the implement of this program will educate and improve the lives of our volunteer teachers and students ultimately causing a transformation in their lives. We would be so appreciative of your support of our Christian Education outreach through a donation of children's bibles and youth / teen bibles.

I can be contacted at 718 671-6903 (home), 212 870-1211 (work) or via Canaan Baptist Church of Christ, 132 West 116th Street, New York, New York 10026. You may contact Pastor Johnson via the church's telephone number is 212 866-0301.

Appendix A
The Teaching Church: A Guide to Prophetic Transformation

Appendix B
Teacher's Litany of Praise and Thanksgiving

Appendix C
The Center for World Christianity

Appendix D
The Power of Stories: Living into God's Reign

Appendix E
Riverside Church: Youth Ministry Description

Appendix F
Crenshaw Christian Center-East: Are You Interested in Teaching

Appendix G
Canaan Accountability, Communication and Service

Appendix H

Recruiting New Teachers

Appendix I
Creating Learning Environments That Support All Learners

Appendix J
Qualities of Effective Teachers
September 6, 2008 Session One

Appendix K
Qualities of Effective Teachers
September 13, 2008 Session Two

Appendix L
Day-long Workshop for Educators

Appendix M
PowerPoint: Creating the Environment to Promote Learning

Appendix N
Celebration Event Program

Appendix O
Evaluation/Assessment Process and Resources

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